Mokhtaser

SAHIH MUSLIM

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Chapter 28: THE FACT PERTAINING TO THE SEAL OF HIS PROPHETHOOD, ITS CHARACTERISTIC FEATURE AND ITS LOCATION ON HIS BODY

Book 30, Number 5790:

Jabir. Samura reported: I saw the seal on his back as if it were a pigeon's egg.

Book 30, Number 5791:

This hadith has been narrated on the authority of Simak with the same chain of transmitters.

Book 30, Number 5792:

As-Sa'ib b. Yazid reported: My mother's sister took me to Allah's Messenger (may peace be upon him) and said: Allah's Messenger, here is the son of my sister and he is ailing. He touched my head and invoked blessings upon me. He then performed ablution and I drank the water left from his ablution; then I stood behind him and I saw the seal between his shoulders.

Book 30, Number 5793:

Abdullah b. Sarjis reported: I saw Allah's Apostle (may peace be upon him) and ate with him bread and meat, or he said Tharid (bread soaked in soup). I said to him: Did Allah's Apostle (may peace be upon him) seek forgiveness for you? He said: Yes, and for you, and he then recited this verse:" Ask forgiveness for thy sin and for the believing men and believing women" (xlvii. 19). I then went after him and saw the Seal of Prophethood between his shoulders on the left side of his shoulder having spots on it like moles.

Chapter 29: THE QUALITIES OF ALLAH'S APOSTLE (MAY PEACE BE UPON HIM) AND AGE WHEN HE WAS GIVEN THE MINISTRY OF APOSTLEHOOD AND THE DURATION OF HIS LIFE.

Book 30, Number 5794:

Anas b. Malik reported that Allah's Messenger (may peace be upon him) was neither very conspicuously tall nor short-statured, and his color was neither glaringly white nor brown; his hair was neither very curly nor very straight; Allah commissioned him (as a Prophet) when he had reached the age of forty years, and he stayed in Mecca for ten years and for ten years in Medina; Allah took him away when he had just reached the age of sixty, and there had not been twenty white hair in his head and beard.

Book 30, Number 5795:

This hadith has been transmitted on the authority of Anas b. Malik with this addition that instead of the word al-Amhaq there is the word Azhar.

Book 30, Number 5796:

Anas b. Malik reported that Allah's Messenger (may peace be upon him) died when he was sixty-three years old, and so was the case with Abu Bakr, and so was the case with Umar who was also sixty-three (when he died).

Book 30, Number 5797:

'A'isha reported that Allah's Messenger (may peace be upon him) died when he had attained the age of sixty-three. And a hadith like this had been transmitted on the authority of Sa'id b. Musayyib.

Book 30, Number 5798:

This hadith has been narrated on the authority of Ibn Shihab through the same chain of transmitters.

Chapter 30: HOW LONG DID THE APOSTLE OF ALLAH (MAY PEACE BE UPON HIM) STAY IN MEDINA AND MECCA

Book 30, Number 5799:

'Amr reported: I said to 'Urwa: How long did Allah's Apostle - (may peace be upon him) stay in Mecca? He said: For ten years. I said: Ibn 'Abbas says (that he stayed in Mecca) for thirteen years.

Book 30, Number 5800:
'Amr reported: I said to 'Urwa: How long did Allah's Apostle (may peace be upon him) stay in Mecca? He said: For ten years. I said: Ibn Abbas says it is some years above ten. He ('Urwa) sought forgiveness for him and said: His statement is based on the verse of a poet.
Book 30, Number 5801:
Ibn 'Abbas reported that Allah's Messenger (may peace be upon him) stayed in Mecca for thirteen years and he died when he had attained the age of sixty three years.
Book 30, Number 5802:
Ibn 'Abbas reported that Allah's Messenger (may peace be upon him) stayed in Mecca for thirteen years (after he had received revelation) and stayed in Medina for ten years, and he was sixty-three when he died.
Book 30, Number 5803:
Abu Ishaq reported: I was sitting with 'Abdullah b. 'Utba and there was a discussion about the age of the Messenger of Allah (may peace be upon him). Some of the persons said: Abu Bakr was older than Allah's Messenger (may peace be upon him). 'Abdullah said: Allah's Messenger (may peace be upon him) died when he was sixty-three, and Abu Bakr died when he was sixty-three and so 'Umar fell as a martyr when he was sixty-three. A person from the people who was called 'Amir b. Sa'd reported that Jabir had said: We were sitting with Mu'awiya that there was a discussion about the age of Allah's Messenger (may peace be upon him). Thereupon Mu'awiya said: Allah's Messenger (may peace be upon him) died when he had attained the age of sixty-three, and Abu Bakr died when he had attained the age of sixty-three, and Umar fell as a martyr when he had attained the age of sixty-three.
Book 30, Number 5804:
Jabir reported that he heard Mu'awiya say in his address that Allah's Messenger (may peace be upon him) died at the age of sixty-three, so was the case with Abu Bakr and 'Umar, and I (am now) sixty-three.
Book 30, Number 5805:
'Ammar, the freed slave of Banu Hashim, reported: I asked Ibn 'Abbas how old was he when death overtook the Messenger of Allah (may peace be upon him). He said: I little know that such a thing is not known to a man like you who belong to his people. He said: I asked people about it but they differed with me, and I liked to know your opinion about it. He said: Do you know counting? He said: Yes. He then said: Bear this in mind very well that he was commissioned (as a Prophet) at the age of forty, and he stayed in Mecca for fifteen years; sometime in peace and sometime in dread, and (lived) for ten years after his migration to Medina.
Book 30, Number 5806:
This hadith has been narrated on the authority of Yunus with the same chain of transmitters.
Book 30, Number 5807:
Ammar, the freed slave of Banu Hashim, reported that Ibn 'Abbas said that Allah's Messenger (may peace be upon him) died when he had attained the age of sixty-five.
Book 30, Number 5808:
This hadith has been narrated on the authority of Khalid with the same chain of transmitters.
Book 30, Number 5809:
Ibn 'Abbas reported that Allah's Messenger (may peace be upon him) stayed in Mecca for fifteen years (after his advent as a Prophet) and he heard the voice of Gabriel and saw his radiance for seven years but did not see any visible form, and then received revelation for ten years, and he stayed in Medina for ten years.
Chapter 31: PERTAINING TO THE NAME OF ALLAH'S APOSTLE (MAY PEACE BE UPON HIM)
Book 30, Number 5810:
Jubair b. Mut'im reported on the authority of his father that he heard Allah's Messenger (may peace be upon him) as saying: I am Muhammad and I am Ahmad, and I am al-Mahi (the obliterator) by whom unbelief would be obliterated, and I am Hashir (the gatherer) at whose feet mankind will be gathered, and I am 'Aqib (the last to come) after whom there will be no Prophet.

Book 30, Number 5811:

Jubair b. Mut'im reported on the authority of his father that he heard Allah's Messenger (may peace be upon him) as saying: I have many names: I am Muhammad, I am Ahmad, I am al-Mahi through whom Allah obliterates unbelief, and I am Hashir (the gatherer) at whose feet people will be gathered, and I am 'Aqib (after whom there would be none), and Allah has named him as compassionate and merciful.

Book 30, Number 5812:

This hadith has been transmitted on the authority of Ma'mar (and the words are): I said to Zuhri: What does (the word) al-'Aqib imply? He said: One after whom there is no Prophet, and in the hadith transmitted on the authority of Ma'mar and 'Uqail there is a slight variation of wording.

Book 30, Number 5813:

Abu Musa Ash'ari reported that Allah's Messenger (may peace be upon him) mentioned many names of his and said: I am Muhammad, Ahmad. Muqaffi (the last in succession), Hashir, the Prophet of repentance, and the Prophet of Mercy.

Chapter 32: THE KNOWLEDGE OF ALLAH'S APOSTLE (MAY PEACE BE UPON HIM) ABOUT ALLAH AND HIS UTMOST FEAR OF HIM

Book 30, Number 5814:

'A'isha reported Allah's Messenger (may peace be upon him) did an act, and held it to be valid. This news reached some persons amongst his Companions (and it was felt) that they did not approve of it and avoided (it). This reaction of theirs was conveyed to him. He stood to deliver an address; and said: What has happened to the people to whom there was conveyed on my behalf a matter for which I granted permission and they disapproved it and avoided it? By Allah, I have the best knowledge of Allah amongst them, and I fear Him most amongst them.

Book 30, Number 5815:

This hadith has been narrated on the authority of A'mash through a different chain of transmitters.

Book 30, Number 5816:

'A'isha reported that Allah's Messenger (may peace be upon him) granted permission for doing a thing, but some persons amongst the people avoided it. This was conveyed to Allah's Apostle (may peace be upon him), and he was so much annoyed that the sign of his anger appeared on his face. He then said: What has happened to the people that they avoid that for which permission has been granted to me? By Allah, I have the best knowledge of Allah amongst them, and fear Him most amongst them.

Chapter 33: IT IS OBLIGATORY FOR A MUSLIM TO FOLLOW THE HOLY PROPHET (MAY PEACE BE UPON HIM) EARNESTLY

Book 30, Number 5817:

'Urwa b. Zubair reported that 'Abdullah b. Zubair had narrated to him that a person from the Ansar disputed with Zubair in the presence of Allah's Messenger (may peace be upon him) in regard to the watering places of Harra from which they watered the date-palms. The Ansari said: Let the water flow, but he (Zubair) refused to do this and the dispute was brought to Allah's Messenger (may peace be upon him) and he said to Zubair: Zubair, water (your date-palms), then let the water flow to your neighbor. The Ansari was enraged and said: Allah's Messenger, (you have given this decision) for he is the son of your father's sister. The face of Allah's Apostle (may peace be upon him) underwent a change, and then said: Zubair, water (your date-palms), then hold it until it rises up to the walls. Zubair said: I think, by Allah, that this verse:" Nay, by the Lord, they will not (really) (believe) until they make thee a judge of what is in dispute among them, and find in this no dislike of what thou decidest and submit with full submission" (iv. 65).

Chapter 34: RESPECT OF ALLAH'S MESSENGER AND ABANDONING OF TOO MANY QUESTIONS ESPECIALLY THOSE FOR WHICH THERE IS NO GENUINE NEED

Book 30, Number 5818:

Abu Huraira reported that he heard Allah's Messenger (may peace be upon him) as saying: Avoid that which I forbid you to do and do that which I command you to do to the best of your capacity. Verily the people before you went to their doom because they had put too many questions to their Prophets and then disagreed with their teachings.

Book 30, Number 5819:

This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters.
Book 30, Number 5820:
This hadith has been narrated by Abu Huraira through a different chain of transmitters (and the words are) that he reported Allah's Messenger (may peace be upon him) having said: Abandon that which I have asked you to abandon, for the people before you went to their doom (for asking too many questions).
Book 30, Number 5821:
Amir b. Sa'd reported on the authority of his father that Allah's Messenger (may peace be upon him) said: The greatest sinner amongst the Muslims is one who asked about a thing (from Allah's Apostle) which had not been forbidden for the Muslims and it was forbidden for them because of his persistently asking about it.
Book 30, Number 5822:
This hadith has been transmitted on the authority of 'Amir b. Sa'd and the words are. Allah's Messenger (may peace be upon him) said: The greatest sinner of the Muslims amongst Muslims is one who asked about a certain thing which had not been prohibited and it was prohibited because of his asking about it. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters and with this addition:" A person asked about a thing from Allah's Apostle (may peace be upon him) and he indulged in hair-splitting."
Book 30, Number 5823:
Anas b. Malik reported that something was conveyed to him (the Holy prophet) about his Companions, so he addressed them and said: Paradise and Hell were presented to me and I have never seen the good and evil as (I did) today. And if you were to know you would have wept more and laughed less. He (the narrator) said: There was nothing more burdensome for the Companions of Allah's Messenger (may peace be upon him) than this. They covered their heads and the sound of weeping was heard from them. Then there stood up 'Umar and he said: We are well pleased with Allah as our Lord, with Islam as our code of life and with Muhammad as our Apostle, and it was at that time that a person stood up and he said: Who is my father? Thereupon he (the Holy Prophet) said: Your father is so and so; and there was revealed the verse:" O you who believe, do not ask about matters which, if they were to be made manifest to you (in terms of law), might cause to you harm" (v. 101).
Book 30, Number 5824:
Anas b. Malik reported that a person said: Allah's Messenger, who is my father? And he said: Your father is so and so, and there was revealed this verse:" Do not ask about matters which, if they were to be made manifest to you, might cause you harm" (v. 101).
Book 30, Number 5825:
Anas b. Malik reported that Allah's Messenger (may peace be upon him stood when the sun had passed the meridian and he led them noon prayer and after observing salutations (completing the prayer) he stood upon the pulpit and talked about the Last Hour and made a mention of the important facts prior to it and then said: He who desires to ask anything from me let him ask me about it. By Allah, I shall not move from this place so long as I do not inform you about that which you ask. Anas b. Malik said: People began to shed tears profusely when they heard this from Allah's Messenger (may peace be upon him) and Allah's Messenger (may peace be upon him) said it repeatedly: You ask me. Thereupon 'Abdullah b. Hudhafa stood up and said: Allah's Messenger, who is my father? He said: Your father is Hudhafa, and Allah's Messenger (may peace be upon him) said repeatedly: Ask me, and (it was at this juncture that 'Umar knelt down and said): We are well pleased with Allah as our Lord, with Islam as our code of life and with Muhammad as the Messenger (of Allah). Allah's Messenger (may peace be upon him) kept quiet so long as 'Umar spoke. Then Allah's Messenger (may peace be upon him) said: (The Doom) is near; by Him, in Whose Hand is the life of Muhammad, there was presented to me the Paradise and Hell in the nook of this enclosure, and I did not see good and evil like that of the present day. Ibn Shihab reported: Ubaidullah b. 'Abdullah b. 'Utba told me that the mother of 'Abdullah b. Hudhafa told 'Abdullah b. Hudhafa: I have never heard of a son more disobedient than you. Do you feel yourself immune from the fact that your mother committed a sin

which the women in the pre-Islamic period committed and then you disgrace her in the eyes of the people? 'Abdullah b. Hudhafa said: If my fatherhood were to be attributed to a black slave I would have connected myself with him.
Book 30, Number 5826:
This hadith has been transmitted on the authority of Zuhri with a slight variation of wording.
Book 30, Number 5827:
Anas b. Malik reported that the people asked Allah's Apostle (may peace be upon him) until he was hard pressed. He went out one day and he occupied the pulpit and said: Ask me and I shall leave no question of yours unanswered for you, and when the people heard about it they were overawed, as if (something tragic) was going to happen. Anas said: I began to look towards the right and the left and (found) that every person was weeping wrapping his head with the cloth. Then a person in the mosque broke the ice and they used to dispute with him by attributing his fatherhood to another man than his own father. He said: Allah's Apostle, who is my father? He said: Your father is Hudhafa. Then 'Umar b. Khattab (Allah be pleased with him) dared say something and said: We are well pleased with Allah as our Lord, with Islam as our code of life and with Muhammad as our Messenger, seeking refuge with Allah from the evil of Turmoil. Thereupon Allah's Messenger (may peace be upon him) said: Never did I see the good and evil as today. Paradise and Hell were given a visible shape before me (in this worldly life) and I saw both of them near this well.
Book 30, Number 5828:
This hadith has been transmitted on the authority of Qatada.
Book 30, Number 5829:
Abu Musa reported that Allah's Apostle (may peace be upon him) was asked such things which he disapproved and when they persisted on asking him he felt enraged and then said to the people: Ask me what you wish to ask. Thereupon a person said: Who is my father? He said: Your father is Hudhafa. Then another person stood up and said: Allah's Messenger, who is my father? He said: Your father is Salim, the freed slave of Shaiba. When 'Umar saw the signs of anger upon the face of Allah's Apostle (may peace be upon him), he said: Allah's Messenger, we ask repentance from Allah. And in the hadith transmitted on the authority of Abu Kuraib (the words are):" Allah's Messenger, who is my father? He said: Your father is Salim, the freed slave of Shaiba."
Chapter 35: IT IS OBLIGATORY TO FOLLOW THE PROPHET (MAY PEACE BE UPON HIM) IN ALL MATTERS PERTAINING TO RELIGION, BUT ONE IS FREE TO ACT ON ONE'S OWN OPINION IN MATTERS WHICH PERTAIN TO TECHNICAL SKILL
Book 30, Number 5830:
Musa b. Talha reported: I and Allah's Messenger (may peace be upon him) happened to pass by people near the date-palm trees. He (the Holy Prophet) said: What are these people doing? They said: They are grafting, i. e. they combine the male with the female (tree) and thus they yield more fruit. Thereupon Allah's Messenger (may peace be upon him) said: I do not find it to be of any use. The people were informed about it and they abandoned this practice. Allah's Messenger (may peace be upon him) (was later) on informed (that the yield had dwindled), whereupon he said: If there is any use of it, then they should do it, for it was just a personal opinion of mine, and do not go after my personal opinion; but when I say to you anything on behalf of Allah, then do accept it, for I do not attribute lie to Allah, the Exalted and Glorious.
Book 30, Number 5831:
Rafi' b. Khadij reported that Allah's Messenger (may peace be upon him) came to Medina and the people had been grafting the trees. He said: What are you doing? They said: We are grafting them, whereupon he said: It may perhaps be good for you if you do not do that, so they abandoned this practice (and the date-palms) began to yield less fruit. They made a mention of it (to the Holy Prophet), whereupon he said: I am a human being, so when I command you about a thing pertaining to religion, do accept it, and when I command you about a thing out of my personal opinion, keep it in mind that I am a human being. 'Ikrima reported that he said something like this.
Book 30, Number 5832:

Anas reported that Allah's Messenger (may peace be upon him) happened to pass by the people who had been busy in grafting the trees. Thereupon he said: If you were not to do it, it might be good for you. (So they abandoned this practice) and there was a decline in the yield. He (the Holy Prophet) happened to pass by them (and said): What has gone wrong with your trees? They said: You said so and so. Thereupon he said: You have better knowledge (of a technical skill) in the affairs of the world.

Chapter 36: THE MERIT OF LOOKING AT THE FACE OF ALLAH'S MESSENGER (MAY PEACE BE UPON HIM) AND LONGING FOR IT

Book 30, Number 5833:

Abu Huraira reported so many 'ahadith from Allah's Messenger (may peace be upon him) and one among them was that Allah's Messenger (may peace be upon him) is reported to have said: By Him in Whose Hand is the life of Muhammad, a day would come to you when you would not be able to see me, and the glimpse of my face would be dearer to one than one's own family, one's property and in fact everything. This hadith has been transmitted on the authority of Ishaq with a slight variation of wording.

Chapter 37: THE MERITS OF JESUS CHRIST (PEACE BE UPON HIM)

Book 30, Number 5834:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: I am most akin to the son of Mary among the whole of mankind and the Prophets are of different mothers, but of one religion, and no Prophet was raised between me and him (Jesus Christ).

Book 30, Number 5835:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: I am most akin to Jesus Christ among the whole of mankind, and all the Prophets are of different mothers but belong to one religion and no Prophet was raised between me and Jesus.

Book 30, Number 5836:

Abu Huraira reported many ahadith from Allah's Messenger (may peace be upon him) and one is that Allah's Messenger (may peace be upon him) said: I am most close to Jesus, son of Mary, among the whole of mankind in this worldly life and the next life. They said: Allah's Messenger how is it? Thereupon he said: Prophets are brothers in faith, having different mothers. Their religion is, however, one and there is no Apostle between us (between I and Jesus Christ).

Book 30, Number 5837:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: No child is born but he is pricked by the satan and he begins to weep because of the pricking of the satan except the son of Mary and his mother. Abu Huraira then said: You may recite if you so like (the verse):" I seek Thy protection for her and her offspring against satan the accursed" (iii. 36). This hadith has been narrated on the authority of Zuhri with the same chain of transmitters (and the words are):" The newborn child is touched by the satan (when he comes in the world) and he starts crying because of the touch of satan." In the hadith transmitted on the authority of Shu'aib there is a slight variation of wording.

Book 30, Number 5838:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The satan touches every son of Adam on the day when his mother gives birth to him with the exception of Mary and her son.

Book 30, Number 5839:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The crying of the child (starts) when the satan begins to prick him.

Book 30, Number 5840:

Abu Huraira reported ahadith from the Messenger of Allah (may peace be upon him) (and one of them was) that Allah's Messenger (may peace be upon him) said Jesus son of Mary saw a person committing theft; thereupon Jesus said to him: You committed theft. He said: Nay. By Him besides Whom there is no god (I have not committed theft). Thereupon Jesus said: I affirm my faith in Allah It is my ownself that deceived me.

Chapter 38: THE MERITS OF IBRAHIM, THE FRIEND OF ALLAH (PEACE BE UPON HIM)

Book 30, Number 5841:

Anas b. Malik reported that a person came to Allah's Messenger (may peace be upon him) and said: O, the best of creation; thereupon Allah's Messenger (may peace be upon him) said: He is Ibrahim (peace be upon him).

Book 30, Number 5842:

This hadith has been narrated on the authority of Anas through a different chain of transmitters.

Book 30, Number 5843:

Anas reported a hadith like this from Allah's Apostle (may peace be upon him) through another chain of transmitters.

Book 30, Number 5844:

Abu Huraira reported Allah's Messenger (may peace be upon him) having said that Ibrahim circumcised himself with the help of adz when he was eiclhty years old.

Book 30, Number 5845:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: We have more claim to doubt than Ibrahim (peace be upon him) when he said, My Lord, show me how thou wilt quicken the dead. He said: Believeth thou not? He said: Yes, but that my heart rest at ease (the Holy Qur'an. 260). May Lord have mercy on Lot that he wanted a strong support and had I stayed in the prison as long as Yusuf stayed I would have responded to him who invited me.

Book 30, Number 5846:

This hadith has been narrated on the authority of Zuhri through another chain of transmitters.

Book 30, Number 5847:

This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters but with a slight variation of wording.

Book 30, Number 5848:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying Prophet Ibrahim (peace be upon him) never told a lie but only thrice: two times for the sake of Allah (for example, his words):" I am sick," and his words:" But it was the big one amongst them which has done that" and because of Sara (his wife). He had come in a land inhabited by haughty and cruel men along with Sara. She was very good-looking amongst the people, so he said to her: If these were to know that you are my wife they would snatch you away from me, so if they ask you tell that you are my sister and in fact you are my sister in Islam, and I do not know of any other Muslim in this land besides I and you. And when they entered that land the tyrants came to see her and said to him (the king): 'there comes to your land a woman, whom you alone deserve to possess, so he (the kings sent someone (towards her) and she was brought and Ibrahim (peace be upon him) stood in preyer, and when she visited him (the tyrant king came) he could help but stretch his hand towards her and his hand was tied up. He said: Supplicate Allah so that He may release my hand and I will do no harm to you. She did that and the man repeated (the same highhandedness) and his hand was again tied up more tightly than on the first occasion and he said to her like that and she again did that (supplicated), but he repeated (the same highhandedness and his hands were tied up more tightly than on the previous occasion). He then again said: Supplicate your Lord so that He may set my hand free; by. llah I shall do no harm to you. She did and his hand was freed. Then he called the person who had brought her and said to him: You have brought to me the satan and you have not brought to me a human being, so turn them out from my land, and he gave Hajira as a gift to her. She returned (along with Hajira) and when Ibrahim (peace be upon him) saw her, he said: How have you returned? She said: With full safety (have I returned). Allah held the hand of that debauch and he gave me a maid-servant. Abu Hiaraira said: O sons of the rain of the sky, she is your mother.

Chapter 39: PERTAINING TO THE MERITS OF MOSES (PEACE BE UPON HIM)

Book 30, Number 5849:

Hammam b. Munabbih reported that Abu Huraira reported many ahadith from Allah's Messenger (may peace be upon him) and one, of them speaks that Allah's Messenger (may peace be upon him) is reported to have said: Banu Isra'il used to take bath (together) naked and thus saw private parts of one another, but Moses (peace be upon him) used to take bath alone (in privacy), and they said: By Allah, nothing prevents Moses to take bath along with us; but scrotal hernia. One day when he (Moses) was

taking bath (alone) he placed his clothes upon a stone, but the stone began to move along with his clothes. Moses raced after it saying: My garment, stone; until (some of the people) of Banu Isra'il looked at the private parts of Moses, and they said: By Allah, there is no trouble with Moses. The stone stopped after he (Moses) had been seen. He took hold of his garments and struck the stone. Abu Huraira said: I swear by Allah that there were six or seven scars on the stone because of the striking of stone by Moses (peace be upon him).
Book 30, Number 5850:
Abu Huraira reported that Moses was a modest person. He was never seen naked and Banu Isra'iI said: (He was afraid to expose his private part) because he had been suffering from scrotal hernia. He (one day) took bath in water and placed his garments upon a stone. The stone began to move on quickly. He followed that and struck it with the help of a stone (saying): O stone, my garment; O stone, my garments, O stone; until it stopped near the big gathering of Isrii'll, and this verse was revealed (pertaining to the incident):" O you who believe, be not Iike those who maligned Moses, but Allah cleared him of what they said, and he was worthy of regard with Allah" (xxxiii. 69).
Book 30, Number 5851:
Abu Huraira reported that the Angel of Death was sent to Moses (peace be upon him) to inform of his Lord's summons. When he came, he (Moses) boxed him and his eye was knocked out. He (the Angel of Death) came back to the Lord and said: You sent me to a servant. who did not want to die. Allah restored his eye to its proper place (and revived his eyesight), and then said: Go back to him and tell him that if he wants life he must place his hand on the back of an ox, and he would be granted as many years of life as the number of hair covered by his hand. He (Moses) said: My Lord what would happen then He said: Then you must court death. He said: Let it be now. And he supplicated Allah to bring him close to the sacred land. Thereupon Allah's Messenger (may peace be upon him) said: If I were there, I would have shown you his grave beside the road at the red mound.
Book 30, Number 5852:
Abu Huraira reported Allah's Messenger (may peace be upon him) having said that the Angel of Death came to Moses and said: Respond (to the call) of Allah (i. e. be prepared for death). Moses (peace be upon him) gave a blow at the eye of the Angel of Death and knocked it out. The Angel went back to Allah (the Exalted) and said: You sent me to your servant who does not like to die and he knocked out my eye. Allah restored his eye to its proper place (and revived his eyesight) and said: Go to My servant and say: Do you want life? And in case you want life, keep your hand on the body of the ox and you would live such number of years as the (number of) hair your hand covers. He (Moses) said: What, then? He said: Then you would die, whereupon he (Moses) said: Then why not now? (He then prayed): Allah, cause me to die close to the sacred land. Allah's Messenger (may peace be upon him) said: Had I been near that place I would have shown his grave by the side of the path at the red mound. This hadith has been transmitted on the authority of Ma'mar.
Book 30, Number 5853:
Abu Huraira reported: While a Jew was selling goods, he was given something which he did not accept or he did not agree (to accept) that 'Abdul 'Azlz (one of the narrators) is doubtful about it. He (the Jew) said: By Allah, Who chose Moses (peace be upon him) among mankind. A person from the Ansar heard it and gave a blow at his face saying: (You have the audacity) to say: By Him Who chose Moses amongst mankind, whereas Allah's Messenger (may peace be upon him) is living amongst us. The Jew went to Allah's Messenger (may peace be upon him) and said: Abu'l-Qasim, I am a Dhimmi and (thus need your protection) by a covenant, and added: Such and such person has given a blow upon my face. Thereupon Allah's Messenger (may peace be upon him) said: Why did you give a blow on his face? He said: Allah's Messenger, this man said: By Him Who chose Moses (peace be upon him) amongst mankind, whereas you are living amongst us. Allah's Messenger (may peace be upon him) became angry and signs of anger could be seen on his face, and then said: Don't make distinction amongst the Prophets of Allah. When the horn will be blown and whatever is in the heavens and the earth would swoon but he whom Allah grants exception, then another horn will be blown and I would be the first amongst those who would recover and Moses (peace be upon him) would be catching hold of the Throne and I do not know whether it is a compensation for that when he swooned on the Day of

Tur or he would be resurrected before me and I do not say that anyone is more excellent than Yunus son of Matta (peace he upon him). This hadith has been narrated on the authority of Abu Salama with the same chain of transmitters.
Book 30, Number 5854:
Abu Fluraira reported that two persons, one from amongst the Jews and the other from amongst the Muslims, fell into dispute and began to abuse one another. The Muslim said: By Him Who chose Muhammad (may peace be upon him) in the worlds. And the Jew said: By Him Who chose Moses in the worlds. Thereupon the Muslim lifted his hand and slapped at the face of the Jew. The Jew went to Allah's Messenger (may peace be upon him) and told him about his affair and the affair of the Muslim. Thereupon Allah's Messenger (may peace be upon him) laid: Don't make me superior to Moses for mankind will swoon and I would be the 'first to recover from it and Moses would be at that time seizing the side of the Throne and I do not know (whether) he would swoon and would recover before me or Allah would make an exception for him.
Book 30, Number 5855:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: A person from amongst the Muslims and a person from amongst the Jews fell into dispute and reviled each other. The rest of the hadith is the same.
Book 30, Number 5856:
Abu Sa'id Khudri reported that a Jew who had received a blow at his face came to Allali', ; Messenger (may peace be upon him) ; the rest of the hadith is the same, up to the hand (where the words are): That he (the Holy Prophet) said: I do not know whether he would be one who would fall into swoon and would recover before me or he would be compensated for his swooning at Tur (and thus he would not swoon on this occasion) of Resurrection.
Book 30, Number 5857:
Abu Sa'id Kudari reported Allah's Messenger (may peace be upon him) having, said this: Don't make distinction amongst the Apostles. This hadith has been narrated through another chain of transmitters also.
Book 30, Number 5858:
Anas b. malik reported Allah's Messenger (may peace be upon him) as saying: I came. And in the narration transmitted on the authority of Haddib (the words are): I happened to pass by Moses on the occasion of the Night journey near the red mound (and found him) saying his prayer in his grave.
Book 30, Number 5859:
Anas reported Allah's Messenger (may peace be upon him) as saying: I happened to pass by Moses as he was busy in saying prayer in his grave, and in the hadith transmitted on the authority of 'Isa there is an addition of these words:, I happened to pass on the occasion of the Night journey." In the hadith pertaining to Yunus (peace be upon him) the words of the Holy Prophet (may peace be upon him) are:" It is not meet for a, servant that he should say:" I am better than Yunus (jonah) son of Matta."
Book 30, Number 5860:
Abu Huraira reported Allah's Messenger (may prace be upon him) as saying that Allah, the Exalted and Majestic, said: It is not meet for a servant of Mine that he should say: I am better than Yunus b. Matta (peace be upon him).
Book 30, Number 5861:
Abu al-Aliya said: The son of the uncle of your Prophet (may peace be upon him), i. e. Ibn Abbas, reported Allah's Messenger (may peace be upon him) as saying: It is not meet for a servant that he should say: I am better than Yunus b. Matta (and this Matta) is the name of his father.
Chapter 40: THE MERITS OF YUSUF (JOSEPH) (PEACE BE UPON HIM)
Book 30, Number 5862:
Abu Huraira reported: It was said to Allah's Messenger (may peace be upon him) as to who was the most worthy of respect amongst people. He said: The most God-conscious amongst you They said: It is not this that we are asking about, whereupon he said: Then he is Yusuf, the Apostle of Aliah and the son of Allah's Apostle, Ya'qub, who was also the son of Allah's Apostle, the friend of Allah (Ibrahim) They said: This is not what we are asking you. He said: You mean the tribes of Arabia? Those who

are good in pre-Islamic days are good in Islam (after embracing Islam) when they get an understanding of it.

Book 30, Number 5863:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Zakariyya (peace be upon him) was a carpenter.

Chapter 41: THE MERITS OF HADRAT KHADIR (PEACE BE UPON HIM)

Book 30, Number 5864:

Sa'id b. jubair reported: I said to Ibn Abbas that Nauf al-Bikali was of the opinion that Moses (peace be upon him), the Apostle of Bani Isra'il, was not the same who accompanied Khadir, whereupon he said: The enemy of Allah tells a lie. I heard Ubayy b. Ka'b say: Moses (peace be upon him) stood up to give sermon to the people of Isra'il. He was asked as to who amongst the people has the best knowledge, whereupon he said: I have the best knowledge. Thereupon Allah was annoyed with him that he did not attribute (the best knowledge) to Him. He revealed to him: A servant amongst My servants is at the junction of two rivers who has more knowledge than yours. Moses said: How can I meet him? It was said to him: Carry a fish in the large basket and the place where you find it missing there you will find him. Thereupon Moses proceeded forth along with a young man (Yusha'). Joshua b. Nan and Moses (peace be upon him) put the fish in the basket and there went along with him the young man (Yusha') until they came to a certain rock and Moses and his companion went to sleep and the fish stirred in that basket and fell into the ocean and Allah stopped the current of water like a vault until the way was made for the fish. Moses and his youn. companion were astonished and they walked for the rest of the day and the night and the friend of Moses forgot to inform him of this incident. When it was morning, Moses (peace be upon him) said to the young man: Bring for us the breakfast for we are dead tired because of this journey, and they did not feel exhausted until they had passed that place where they had been commanded (to stay). He said: Don't you know that when we reached the Sakhra (rock) I forgot the fisii and noth ng made me forget it but the satan that I. could nit remember it? How strange is it that the fish found a way in the river? Moses said: That was what we had been aiming at. Then both of them retraced their steps until they reached Sakhra; there they saw a man covered with a cloth. Moses greeted him. Khadir said to him: Where is as-Salam in our country.? He said: I am Moses, whereupon he (Khadir) said: You mean the Moses of Bani Isra'il? He said: Yes. He (Khadir) said: You have a knowledge out of the knowledge of Allah which in fact Allah imparted to you and about that I know nothing and I have knowledge out of Allah's knowledge which He imparted to me and about that you do not know. Moses (peace be upon him) said to him: May I follow you so that you may teach me that with which you have been taught righteousness. He said: You will not be able to bear with me; how you will be able to bear that about which you do not know? Moses said: Thou wilt find me patient, nor shalt I disobey you in aught. Khadir said to him: If you were to follow me, then do not ask me about anything until I myself speak to you about it. He said: Yes. So Khadir and Moses set forth on the bank of the river that there came before them a boat. Both of theni talked to them (the owners of the boat) so that they might carry both of them.

They had recognised Khadir and they carried them free. Khadir thereupon took hold of a plank in the boat and broke it away. Moses said: These people have carried us without any charge and you attempt to break their boat so that the people sailing in the boat may drown. This is (something) grievous that you have done. He said: Did I not say that you would not bear with me? He said: Blame me not for what I forgot and be not hard upon what I did. Then both of them got down from the boat and began to walk along the coastline that they saw a boy who had been playing with other boys. Khadir pulled up his head and killed him. Moses said: Have you killed an innocent person who is in no way guilty of slaying another? You have done something horrible. Thereupon he said: Did I not say to you that you will not be able to bear with me? He (Moses) said: This (act) is more grievous than the first one. He (Moses) further said. If I ask you about anything after this, keep not company with me, then you would no doubt find (a plausible) excuse for this. Then they both walked on until they reached the inhabitants of a village. They asked its inhabitants for food but they refused to entertain them as their guests. They found in it a wall which had been bent on one side and was about to fall. Khadir set it right with his own hand. Moses, said to him: It is the people to whom we came but they showed us no

hospitality and they did not serve us food. If you wish you can get wages for it. He (Khadir) said: This is the parting of ways between mt and you. Now I wish to reveal to you the significance of that for which you could not bear with me. Allah's Messenger (may peace be upon him) said. May Allah have mercy upon Moses! I wish if Moses could show patience and a (fuller) story of both of them could have been told. Allah's Messenger (may peace be upon him) said that the first thing which Moses said was out of forgetfulness. Then there came a sparrow until it perched on the wall of the boat and took water from the ocean. Thereupon, Khadir said: My knowledge and your knowledge in comparison with the knowledge of Allah is even less than the water taken by the sparrow in its beak in comparison to the water of the ocean, and Sa'id b. jubair used to recite (verses 79 and 80 of Sura Kahf) in this way: There was before them a king who used to seize every boat by force which was in order, the boy was an unbeliever.

Book 30, Number 5865:

Sa, id b. jubair reported that it was said to Ibn 'Abbas that Nauf al-Bikali was of the opinion that Moses who went in search of knowledge was not the Moses of Bani Isra'il. He said: Sa'id, did you hear it from him? I said: Yes. Thereupon he said that Nauf had not stated the fact. Ubayy b. Ka'b narrated to us that he had heard Allah's Messenger (may peace be upon him) as saying: Moses had been delivering sermons to his people. And he made this remark: No person upon the earth has better knowledge than I or nothing better than mine. Thereupon Allah revealed to him: I know one who is better than you (in knowledge) or there is a person on the earth having more knowledge than you. Thereupon he said: My Lord, direct me to him. It was said to him: Keep a salted fish as a provision for journey. The place where that fish would be lost (there you will find that man). So he set forth and a young slave along with him until they came to a place Sakhra. but he did not find any clue. So he proceeded on and left that young man there. The fish began to stir in water and the water assumed the form of an ark over the fish. The young man said: I should meet Allah's Apostle (peace be upon him) and inform him, but he was made to forget and when they had gone beyond that place, he (Moses) said to the young man: Bring breakfast. We have been exhausted because of the journey, and he (Moses) was not exhausted until he had crossed that (particular) place (where he had) to meet Khadir, and the youth was reminded and said: Did you not see that as we reached Sakhra I forgot the fish and it is satan alone who has made me forgetful of it'? It is strange that he has been able to find way in the ocean too. He said: This is what we sought for us.

They returned retracing their steps, and he (his companion) pointed to him the location (where) the fish (had been lost). Moses began to search him there. He suddenly saw Khadir wrapped in a cloth and lying on his back. He said to him: As-Salamu-'Alaikum. He removed the cloth from his face and said: Wa 'Alaikum-us-Salam! Who are you? He said: I am Moses. He said: Who Moses? He said: Moses Of Bani Isra'il. He said: What brought you here? He said: I have come so that you may teach me what you have been taught of righteousness. He said: You shall have to bear with me, and how can you have patience about a thing of which you have no comprehensive knowledge? You will not have patience when you see me doing a thing I have been ordered to do. He said: If Allah pleases, you will find me patient, nor shall I disobey you in aught. Khadir said: If you follow me, don't ask me about anything until I explain it to you. So they went on until they embarked upon a boat. He (Khadir) made a hole in that. Thereupon he (Moses) said: You have done this so that you may drown the persons sitting in the boat. You have done something grievous. Thereupon he said: Did I not tell you that you will not be able to bear with me? Thereupon he (Moses) said: Blame me not for what I forgot and be not hard upon me for what I did. (Khadir gave him another chance.) So they went on until they reached a place where boys were playing. He went to one of them and caught hold'of one (apparently) at random and killed him. Moses (peace be upon him) felt agitated and said: You have killed an innocent person not guilty of slaying another. You have done something aboininable.

Thereupon Allah's Messenger (may peace be upon him) said: May Allah have mercy upon us and Moses. Had he shown patience he would have seen wonderful things, but fear of blame, with respect to his companion, seized him and he said: If I ask anything after this, keep not company with me. You will then have a valid excuse in my case, and had he (Moses) shown patience he would have seen many wonderful things. He (the narrator) said: Whenever he (the Holy Prophet) made mention of any

Prophet, he always said: May there be mercy of Allah upon us and upon my brother so and so. They, however, proceeded on until they came to the inhabitants of a village who were very miserly. They went to the meeting places and asked for hospitality but they refused to show any hospitality to them. They both found in that village a wall which was about to fall. He (Khadir) set it right. Thereupon he (Moses) said: If you so liked. you could get wages for it. Thereupon he said: This is the partince, of ways between me and you, and, taking hold of his cloth, he said: Now I will explain to you the real significance (of all these acts) for which you could not show patience. As for the boat, it belonged to the poor people working on the river and I intended to damage it for there was ahead of them (a king) who seized boats by force. (When he came) to catch hold of it he found it a damaged boat, so he spared it (and later on) it was set right with wood. So far as the boy is concerned, he has been, by very nature, an unbeliever, whereas his parents loved him very much. Had he grown up he would have involved them in wrongdoing and unbelief, so we wished that their Lord should give them in its place one better in purity and close to mercy. And as for the wall it belonged to two orphan boys in the city and there was beneath it a (treasure) belongin to them,... up to the last verse. This hadith has been transmitted on the authority of Abu Ishaq.

Book 30, Number 5866:

Ibn 'Abbas has reported this hadith on the authority of Ubayy b. ka'b that Allah's Apostle (may peace be upon him) used to recite this.

Book 30, Number 5867:

'Utba b. Mas, ud reported that 'Abdullah b. 'Abbas contended with Hurr b. Qais b. Hisn al-Fazari aboat the companion of Moses (peace be upon hiin). Ibn 'Abbas said that he was Khadir. There happened to pass Ubayy b. Ka'b Ansari. Ibn Abbas called him and said: Abu Tufail, come to us. There has been a difference of opinion between me and my friend about the companion of Moses whom he wanted to meet on the way. Did hear anything from Allah's meesenger (may peace be upon him) making a mention of anything? Ubayy said: I heard Allah's Messenger (may Peace be upon him) as saying: As Moses was amongst the group of Bani Isra'il, there came to him a person and he said to him: Do you know anyone having better knowledge than you? Moses said: No. Thereupon Allah revealed to Moses: Of course, there is amongst Our servants Khadir (who has better knowledge) than you. Moses asked the way of meeting him. Allah made the fish a sign and it was said to him: Where you miss the fish return to that (place) and you will soon find him. So Moses moved on as Allah wished him to move on. He then said to his young companion: Bring for us the breakfast. Thereupop that young man said to Moses. when he asked him for the breakfast: Don't you see that as we had reached the Sakhra I forgot the fish and nobody made it forget (in our mind) but the satan that I should remind you of it? Mosed said to that young man: This was what we wanted. So they retraced their steps and met Khadir and the events which followed have been described in His Book except that Yunus (the narrator) said that he followed the traces of fish in the ocean.

Book 31: The Book Pertaining to the Merits of the Companions (Allah Be Pleased With Them) of the Holy Prophet (May Peace Be Upon Him) (Kitab Al-Fada'il Al-Sahabah)

Chapter 1: THE MERITS OF ABU BAKR SIDDIQ (ALLAH BE PLEASED WITH HIM)

Book 31, Number 5868:

Anas b. Malik reported that Abu Bakr Siddiq reported him thus: I saw the feet of the polytheists very close to us as we were in the cave. I said: Allah's Messenger, if one amongst them were to see at his feet he would have surely seen us. Thereupon he said: Abu Bakr, what can befall twain who have Allah as the third One with them.

Book 31, Number 5869:

Abu Sa'id reported that Allah's Messenger (may peace be upon him) sat on the pulpit and said: Allah gave a choice to His servant that he may opt the beauties of the world or that which is with Him and the servant chose that which was with Him. Thereupon Abu Bakr wept and he wept bitterly and said: Let our fathers and our mothers be taken as ransom for you. It was Allah's Messenger (may peace be upon him) who had been given the choice and Abu Bakr knew it better than us, and Allah's Messenger (may peace be upon him) is reported to have said: Behold, of all people the most generous toward me in regard to his companionship and his property was Abu Bakr and were I to choose anyone as my

bosom friend, I would have chosen Abu Bakr as my dear friend, but (for him) I cherish Islamic brotherliness and love. There shall be left open no window in the mosque except Abu Bakr's window.
Book 31, Number 5870:
This hadith has been narrated on the authority of Abu Sa'id Khudri through another chain of transmitters.
Book 31, Number 5871:
'Abdullah b. Mas'ud reported Allah's Messenger (may peace be upon him) as saying: If I were to choose a bosom friend I would have definitely chosen Abu Bakr as my bosom friend, but he is my brother and my companion and Allah, the Exalted and Gliorious. has taken your brother and companion (meaning Prophet himself) as a friend.
Book 31, Number 5872:
Abdullah reported Allah's Messenger (may peace be upon him) as saying: If I were to choose from my Umma anyone as my bosom friend, I would have chosen Abu Bakr.
Book 31, Number 5873:
'Abdullah reported Allah's Messenger (may peace be upon him) as saying: If I were to choose as my bosom friend I would have chosen the son of Abu Quhafa (Abu Bakr) as my bosom friend.
Book 31, Number 5874:
Abdullah reported Allah's Messenger (may peace be upon him) as saying: If I were to choose amongst the people of earth someone as my bosom friend, I would have chosen the son of Abu Quhafa as my friends but God has taken your companion as a friend.
Book 31, Number 5875:
This hadith has been narrated through another chain of transmitters and the one narrated on the authority of Abdullah (the words are):" Allah's Messenger (may peace be upon him) is reported to have said: Behold I am free from the dependence of all bosom friends and if I were to choose anyone as bosom friend I would have taken Abu Bakr as my bosom friend. Allah has taken your companion as a friend.
Book 31, Number 5876:
'Amr b. al-'As reported that Allah's Messenger (may peace be upon him) sent him in command of the army despatched to Dhat-as-Salasil. When 'Amr b. al-'As came back to the Holy Prophet (may peace be upon him) he said: Who amongst people are dearest to you? He said: A'isha. He then said: Who amongst men? He said: Her father, and I said: And who next? He said: Umar. He then enumerated some other men.
Book 31, Number 5877:
Ibn Abu Mulaika reported: I heard A'isha as saying and she was asked as to whom Allah's Messenger (may peace be upon him) would have nominated his successor if he had to nominate one at all. She said: Abu Bakr. It was said to her: Then whom after Abu Bakr? She said: Umar. It was said to her. Then whom after 'Umar? She said: Abu Ubaida b. Jarrab, and then she kept quiet at this.
Book 31, Number 5878:
Muhammad b. Jubair b. Mut'im reported on the authority of his father that a woman asked Allah's Messenger (may peace be upon him) about something but lit, told her to come to him on some other occasion, whereupon she said: What in your opinion (should I do) if I come to you but do not find you, and it seemed as if she meant that he might die. Thereupon he said: If you do not find me, then come to Abu Bakr.
This hadith has been narrated on the authority of Jubair b. Mut'im through another chain of transmitters (and the words are) that a woman came to Allah's Messenger (may peace be upon him) and discussed with him something and he gave a command as we find in the above-mentioned narration.
Book 31, Number 5879:
A'isha reported that Allah's Messenger (may peace be upon him) in his (last) illness asked me to call Abu Bakr, her father, and her brother too, so that he might write a document, for he feared that someone else might be desirous (of succeeding him) and that some claimant may say: I have better

claim to it, whereas Allah and the Faithful do not substantiate the claim of anyone but that of Abu Bakr.
Book 31, Number 5880:
Abu Huraira reported that Allah's Messenger (may peace be upon him) said: Who amongst you is observing fastthis day? Abu Bake said: It is I. He (again) said: Who amongst you has followed the bier today? Abu Bakr said: It is I. He (the Holy Prophet) again said: Who amongst you has served food to the needy? Abu Bakr said: It is I. He (again) said: Who amongst you has today visited the sick? Abu Bakr said: It is I. Thereupon Allah's Messenger (may peace be upon him) said: He must get into Paradise who combines in himself (all these noble qualities and virtues).
Book 31, Number 5881:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: A person had been driving an ox loaded with luggage. The ox looked towards him and said: I have not been created for this but for lands (i. e. for ploughing the land and for drawing out water from the wells for the purpose of irrigating the lands). The people said with surprise and awe: Hallowed be Allah, does the ox speak? Allah's Messenger (may peace be upon him) said: I believe it and so do Abu Bakr and 'Umar. Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: A shepherd was tendirig the flock when a wolf came there and took away one goat. Tile shepherd pursued it (the wolf) and rescued it (the goat) from that (wolf). The wolf looked towards him and said: Who would save it on the day when there will be no shepherd except me? Thereupon people said: Hallowed be Allah I Thereupon Allah's Messenger (may peace be upon him) said: I believe in it and so do Abu Bakr and Umar believe.
Book 31, Number 5882:
This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters, but there is no mention of the story pertaining to the ox.
Book 31, Number 5883:
This hadith has been transmitted on the authority of Zuhri, and there is a clear mention of the stories of ox and goat (and the words are): I believe in it and so do Abu Bakr and Umar, but they were not at that time present there.
Book 31, Number 5884:
This hadith has been narrated on the authority of Abu Huraira through another chain of transrritters.
Chapter 2: THE EXCELLENT QUALITIES OF 'UMAR (ALLAH BE PLEASED WITH HIM)
Book 31, Number 5885:
Ibn Abu Mulaika reported: I heard Ibn 'Abbas as saying: Wlien 'Umar b. Khatab was placed in the coffin the people gathered around him. They praised him and supplicated for him before the bier was lifted up, and I was one amongst them. Nothing attracted my attention but a person who gripped my shoulder from behind. I saw towards him and found that he was 'All. He invoked Allah's mercy upon 'Umar and said: You have left none behind you (whose) deeds (are so enviable) that I love to meet Allah with them. By Allah, I hoped that Allah would keep you and your two associates together. I had often heard Allah's Messenger (may peace be upon him) as saying: I came and there came too Abu Bakr and 'Umar; I entered and there entered too Abu Bakr and 'Umar; I went out and there went out too Abu Bakr and 'Umar, and I hope and think that Allah will keep you along with them.
Book 31, Number 5886:
This hadith has been narrated on the authority of 'Umar b. Sa'id with the same chain of transmitters.
Book 31, Number 5887:
Abu Sa'id Khudri reported Allah's Messenger (may peace be upon him) as say ing: While I was asleep I saw people being presented to me (in a dream) and they wore shirts and some of these reached up to the breasts and some even beyond them. Then there happened to pass 'Umar b. Khattab and his shirt had been trailing. They said: Allah's Messeneer, how do you interpret the dream? He said: (As strength of) faith.
Book 31, Number 5888:
Hamza b. Abdullah b. 'Umar b. Khattab reported on the authority of his father that Allah's Messenger (may peace be upon him) said: While I was asleep I saw (in a dream) a cup containing milk bein.

presented to me. I took out of that until I perceived freshness being reflected through my nails. Then I presented the leftover to 'Umar b. Khattab. They said: Allah's Messenger: Fow do you interpret it? He said: This implies knowledge.
Book 31, Number 5889:
This hadith has beer. narrated on the authority of Yunus with the same chain of transmitters.
Book 31, Number 5890:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: While I was asleep I saw myself on a well with a leathern bucket on a pulley. I drew (water) out of that as Allah wished me (to draw). Then the son of Abu Quhafa (Abu Bakr) drew from it one bucketful or two and there was some weakness in drawing that (may Allah forgive him). Then that bucket (changed into a large bucket) and Ibn Khattab drew it. I did not see any strongest man drawing it like 'Umar b. Khattab. He brought out so much water that the camels of the people had enough to drink and then laid down (for rest).
Book 31, Number 5891:
This hadith has been narrated on the authority of Yunus through another chain of transmitters.
Book 31, Number 5892:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: I saw Ibn Abu Quhafa drawing (water) ; the rest of the hadith is the same.
Book 31, Number 5893:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: While I was asleep I saw myself drawing water from my tank in order to quench the thirst of the people that there came to me Abu Bakr. He took hold of the leathern bucket from my hand so that he should serve water to the people. He drew two bucketfuls and there was some weakness in his drawing (Allah may forgive him). Then there came Ibn Khattab and he took hold of that, and I did not see a person stronger than he (drawing water) until the people went away with their thirst quenched and the tank filled with water.
Book 31, Number 5894:
Abdullah b. 'Umar reported Allah's Messenger (may peace be upon him) as saying: I saw (in a dream) as if I was drawing water with a leathern bucket on a wooden pulley. There came Abu Bakr and he drew out a bucketful or two and as he drew out, some weakness (was perceived in it) (may Allah, the Exalted and Glorious, forgive him). Then Umar came in order to serve water -and the bucket was changed into a large leather bucket and I did not see such a wonderful man amongst persons (drawing water) and he went on serving water to the people until they were fully satisfied and then went to their resting places.
Book 31, Number 5895:
Salim b. 'Abdullah reported on the authority of his father some of the dreams of Allah's Messenger (may peace be upon him) pertaining to Abu Bakr and Umar b. Khattab (Allah be pleased with them) and a hadith like this.
Book 31, Number 5896:
Jabir reported Allah's Messenger (may peace be upon him) as saying: I entered Paradise and saw in it a house or a palace. I said: For whom is it resersred? They (the Angels) said: It is for 'Umar b. Khattab. (The Holy Prophet said to 'Umar b. Khattab): I intenied to get into it but I thought of your feelings. Thereupon 'Umar wept and said: Apostle of Allah, could I feel any jealousy in your case?
Book 31, Number 5897:
This hadith has been narrated on the authority of Jabir through another chain of transmitters.
Book 31, Number 5898:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Wtiile'l was asleep I saw myself in Paradise and a woman performing ablution by the side of a palace. I said: For whom is it meant? They said: It is meant for 'Umar b. Khattab. (The Holy Prophet) said: There came across my mind the feeling of Umar and so I turned back and went away. Abu Huraira said: 'Umar wept as we were present in that meeting with Allah's Messenger (may peace be upon him) amongst us and Umar said: Allah's Messenger, may my father and mother be taken as ransom for you. Could I at all feel any

jealousy about you? This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters.
Book 31, Number 5899:
Sa'd b. Waqqas reported that Umar sought permission from Allah's Messenger (may peace be upon him) to visit him when some women of the Quraish were busy in talking with him and raising their voices above his Voiee. When'Umar sought permission they stood up and went hurriedly behind the curtain. Allah's Messenger (may peace be upon him) gave him permission smilingly. Thereupon 'Umar said: Allah's Messenger, may Allah keep you happy all your life. Then Allah's Messenger (may peace be upon him) said: I wonder at these women who were with me and no sooner did they hear your voice, they immediately went behind the curtain. Thereupon 'Umar said: Allah's Messenger, you have more right that they should fear you. Then Umar (addressing the women) said: O ye enemies of yourselves, do you fear me and fear not the Messenger of Allah (may peace be upon him)? They said: Yes, you are harsh and strict as compared to the Messenger of Allah (may peace be upon him). Thereupon, Allah's Messenger (maypeace be upon him) said: By Him in Whose Hand is my life, if satan would encounter you in the way he would certainly take a different way from that of yours.
Book 31, Number 5900:
Abu Huraira reported that Umar b. Khattab came to Allah's Messenger (may peace be upon him) while there were some women with him and they were raising their voices above the voice of Allah's Messenger (may peace be upon him) and when Umar sought permission to get into the house they went behind the curtain hurriedly. The rest of the hadith is the same.
Book 31, Number 5901:
A'isha reported Allah's Messenger (may peace be upon him) as saying: There had been among the people before you inspired persons and if there were any such among my Umma Umar b. Khattab would be one of them. Ibn Wahb explained the word Muhaddathun as those who receive hint from the High (Mulhamun).
Book 31, Number 5902:
This hadith has been narrated on the authority of Sa'd b. Ibrahim with the same chain of transmitters.
Book 31, Number 5903:
Ibn Umar reported Umar as saying: My lord concorded with (my judgments) on three occasions. In case of the Station of Ibrahim, in case of the observance of veil and in case of the prisoners of Badr.
Book 31, Number 5904:
Ibn Umar reported that when 'Abdullah b. Ubayy b. Salul (the hypocrite) died, his son Abdullah b. Abdullah came to Allah's Messenger (may peace be upon -him) and asked him to give his shirt which should be used for the coffin of his father. He gave that to him. Allah's Messenger (may peace be upon him) stood up to say prayer over him Thereupon I Umar caught hold of the clothe of Allah's Messenger (may peace be upon him) and said: Allah's Messenger, are you going to offer prayer, whereas Allah has forbidden to offer prayer for him, whereupon Allah's Messenger (may peace be upon him) said: Allah has given me a choice saying: Ask forgiveness for them or you may not ask for them; even if you ask for them seventy times, I will make an addition to the seventy. He was a hypocrite and Allah's Messenger (may peace be upon him) said prayer over him that Allah, the Exalted and Glorious, revealed the verse:" And never pray over any one of them that has died and never should you stand by his grave" (ix. 84).
Book 31, Number 5905:
This hadith has been narrated on the authority of 'Ubaidullah with the same chain of transmitter but with the addition of the words:" He abandoned saying prayer over the hypocrites who had died."
Chapter 3: MERITS OF UTHAMN B. 'AFFAN (ALLAH BE PLEASED WITH HIM)
Book 31, Number 5906:
A'isha reported: Allah's Messenger (may peace be upon him) was lying in the bed in my apartment with his thigh or his shank uncovered that Abu Bakr sought permission to get in. It was given to him and he conversed in the same very state (the Prophet's thigh or shank uncovered). Then 'Umar sought permission for getting in and it was given to him and he conversed in that very state. Then 'Uthman sought permission for getting in; Allah's Messenger (may peace be upon him) sat down and he set

right his clothes. Mubammad (one of the narrators) said: I do not say that it happened on the same day. He ('Uthman) then entered and conversed and as he went out, A'isha said: Abu Bakr entered aind you did not stir and did not observe much care (in arranging your clothes), then 'Umar entered and you did not stir and did not arrange your clothes, then 'Uthman entered and you got up and set your clothes right, thereupon he said: Should I not show modesty to one whom even the Angels show modesty.

Book 31, Number 5907:

A'isha, the wife of Allah's Apostle (mav peace be upon him), and Uthman both reported that Abu Bakr sought permission from Allah's Messenger (may peace be upon him) for entrance (in his apartment) as he had been lying on his bed covered with the bed-sheet of A'isha, and he gave permission to Abu Bakr in that very state and he, having his need fulfilled, went back. Then Umar sought permission and it was given to him in that very state and, after having his need fulfilled, he went back. And 'Uthman reported: Then I sought permission from him and he got up and raid to A'isha: Wrap yourself well with your cloth, then I got my need fulfilled and came back. And A'isha said: Allah's Messenger, why is it that I did not see you feeling any anxiety in case of dressing properly in the presence of Abu Bakr and 'Umar (Allah be pleased with them) as you showed in case of 'Uthman. Thereupon Allah's Messenger (may peace be upon him) said: Verily Uthman is a person who is very modest and I was afraid that if I permitted him to enter in this very state he would not inform me of his need.

Book 31, Number 5908:

This hadith has been transmitted on the authority of Uthman and A'isha with the same wording.

Book 31, Number 5909:

Abu Musa al-Ash'ari reported that while Allah's Messenger (may peace be upon him) was in one of the gardens of Medina, reclining against a pillow and fixing a stick in a mud, that a person came asking for the gate to be opened, whereupon he said: Open it for him and give him glad tidings of Paradise and, lo, it was Abu Bakr. I opened (the gate) for him and gave him the glad tidings of Paradise. Then another person asked for the door to be opened, whereupon he said: Open it and give him the glad tidings of Piradise. He said: I went away and, lo, it was 'Umar. I opened it for him and gave him the glad tidings of Paradise. Then still another man asked for the door to be opened, and thereupon Allah's Apostle (may peace be upon him) said: Open it and give him the glad tidings of Paradise after a trial would afflict him. I went and, lo, it was 'Uthman b. 'Affan. 1 opened the door and gave him the glad tidings of Paradise and informed him (what the Holy Prophet had said). Thereupon he said: O Allah, grant me steadfastness. Allah is one Whose help is to be sought.

Book 31, Number 5910:

This hadith has been transmitted on the authority of Abu Musa al-Ash'ari with a slight variation of wording.

Book 31, Number 5911:

Abu Musa Ash'ari reported that he performed ablution in his house and then came out saying: I would remain with Allah's Messenger (may peace be upon him) the whole day long. He came to the mosque, and asked about Allah's Apostle (may peace be upon him). They (his Companions) said: He has gone in this direction. He (Abu Musa Ash'ari) said: I followed his steps asking about him until I came to Bi'r Aris (it is a well in the suburb of Medina). I sat by its wooden door until Allah's Messenger (may peace be upon him) had relieved himself and then performed ablution. I went to him and he was sitting with his shanks uncovered hp to the knees and his legs dangl- ing in that well. I offered him salutations. I then came back and sat at the door as if I had been a chamberlain at the door of Allah's Messenger (may peace be upon him) that day. There came Abu Bakr and knocked the door and I said: Who is it? He said: This is Abu Bakr. I said: Wait, please. I went and said: Allah's Messenger, here is Abu Bakr seeking permission. Thereupon he said: Admit him and give him glad tidings of Paradise. I came and I said to Abu Bakr to get in (and also told him) that Allah's Messenger (may peace be upon him) was giving him the glad tidings of Paradise. Abu Bakr got in and sat on the right side of Allah's Messenger (may peace be upon him) and dangled his feet in the well as Allah's Messenger (may peace be upon him) had done, and he uncovered his shanks. I then returned and sat there and I had left my brother as he had been performing ablution and he was to meet me and I said: If Allah would intend goodness for such and such he would intend goodness for his brother and He would bring him. I was

thinking this that a person stirred the door. I said: Who is it. He said: This is Umar b., Khattab. I said: Wait. Then I came to Allah's Messenger (may peace be upon him), greeted him and said: Here is 'Umar seeking your. permission to get in. Thereupon he said: Let him come in and give him glad tidings of Paradise. I came to Umar and said: There is permission for you and glad tidings for you from Allah's Messenger (may peace be upon him) for Paradise. He got in and sat on the left side of Allah's Messenger (may peace be upon him) with his feet dangling in the well. I then returned and sat and said: If Allah would intend goodness for such and such (that is for his brother), He would bring him. And I was contemplat- ing over it that a man stirred the door and I said: Who is it? He said: This is Uthman b. Affan. I said: Wait, please. I then came to Allah's Messenger (may peace be upon him) and informed him. and he said: Admit him and give him glad tidings (and inform) him of the turmoil which he shall have to face. I came and said: Get in, Allah's Messenger (may peace be upon him) gives you the glad tidings of Paradise along with the trial which you shall have to face. He got in and saw the elevated plan round the well fully occupied. He sat on the other side. Sharik said that Sa'id b. al-Musayyib reported: I drew a conclusion from it that their groves would be (in this very state, the graves of Hadrat Abu Bakr, 'Umar Faruq by the tide of the Holy Prophet [may peace be upon him] and the grave of Hadrat 'Uthman away from their graves).

Abu Musa. reported: I set out with the intention (of meeting) Allah's Messenger (may peace be upon him) and came to know that he had gone to the gardens (in the suburb of Medina). I followed him and found him in a garden sitting upon an elevated place round the well with his shanks uncovered which had been dangling in the well. The rest of the hadith is the same but with this variation that there is no mention of the words of Sa'id: all drew a conclusion from it pertaining to their graves."

Book 31, Number 5912:

Sa'id b. al-Musayyib reported Abu Musa Ash'ari having said that Allah's Messenger (may peace be upon him) set out one day to the suburbs of Medina for reliev- ing himself. I followed his steps. The rest of the hadith is the same. Ibn Musayyib said: I concluded (from the manner of their sitting) the (order) of their graves. (The three) would be together (the graves of the Holy Prophet, Hadrat Abu Bakr and Hadrat Umar) and that of 'Uthman would be separate (from them).

Chapter 4: THE MERITS OF 'ALI B. ABI TALIB (ALLAH BE PLEASED WITH HIM)

Book 31, Number 5913:

Amir b Sa'd b. Abi Waqqas reporte (l on the authority of his father that Allah's Messenger (may peace be upon him) addressing 'All said: You are in the same position with relation to me as Aaron- (Harun) was in relation to Moses but with (this explicit difference) that there is no prophet after me. Sa'd said: I had an earnest desire to hear it directly from Sa'd, so I met him and narrated to him what (his son) Amir had narrated to me, whereupon he said: Yes, I did hear it. I said: Did you hear it yourself? Thereupon he placed his fingers upon his ears and said: Yes, and if not, let both my ears become deaf.

Book 31, Number 5914:

Sa'd b. Abi Waqqas reported that Allah's Messenger (may peace be upon him) left 'Ali b. Abi Talib behind him (as he proceeded) to the expedition of Tabuk, whereupon he ('Ali) said: Allah's Messenger, are you leaving me behind amongst women 4nd children? Thereupon he (the Holy Prophet) said: Aren't you satisfied with being unto me what Aaron was unto Moses but with this exception that there would be no prophet after me.

Book 31, Number 5915:

This hadith has been narrated. on the authority of Shu'ba with the same chain of transmitters. Amir b. Sa'd b. Abi Waqqas reported on the authority of his father that Muawiya b. Abi Sufyin appointed Sa'd as the Governor and said: What prevents you from abusing Abu Turab (Hadrat 'Ali), whereupon be said: It is because of three things which I remember Allah's Messenger (may peace be upon him) having said about him that I would not abuse him and even if I find one of those three things for me, it would be more dear to me than the red camelg. I heard Allah's Messenger (may peace be upon him) say about 'Ali as he left behind hrin in one of his campaigns (that was Tabuk). 'All said to him: Allah's Messenger, you leave me behind along with women and children. Thereupon Allah's Messenger (may peace be upon him) said to him: Aren't you satisfied with being unto me what Aaron was unto Moses but with this exception that there is no prophethood after me. And I (also) heard him say on the Day of

Khaibar: I would certainly give this standard to a person who loves Allah and his Messenger and Allah and his Messenger love him too. He (the narrator) said: We have been anxiously waiting for it, when he (the Holy Prophet) said: Call 'Ali. He was called and his eyes were inflamed. He applied saliva to his eyes and handed over the standard to him, and Allah gave him victory. (The third occasion is this) when the (following) verse was revealed:" Let us summon our children and your children." Allah's Messenger (may peace be upon him) called 'Ali, Fitima, Hasan and Husain and said: O Allah, they are my family.

Book 31, Number 5916:

Sa'd reported Allah's Apostle (may peace be upon him) as saying to 'Ali: Aren't you satisfied with being unto me what Aaron was unto Moses?

Book 31, Number 5917:

Suhail reported on the authority of Abu Huraira that Allah's Messenger (may peace be upon him) said on the Day of Khaibar: I shall certainly give this standard in the hand of one who loves Allah and his Messenger and Allah will grant victory at his hand. Umar b. Khattab said: Never did I cherish for leadership but on that day. I came before him with the hope that I may be called for this, but Allah's Messenger (may peace be upon him) called 'Ali b. Abu Talib and he conferred (this honour) upon him and said: Proceed on and do not look about until Allah grants you victory, and 'Ali went a bit and then halted and did not look about and then said in a loud voice: Allah's Messenger, on what issue should I fight with the people? Thereupon he (the Prophet) said: Fight with them until they bear testimony to the fact that there is no god but Allah and Muhammad is his Messenger, and when they do that then their blood and their riches are inviolable from your hands but what is justified by law and their reckoning is with Allah.

Book 31, Number 5918:

Sahl b. Sa'd reported that Allah's Messenger (may peace be upon him) said on the Day of Khaibar: I would certainly give this standard to a person at whose hand Allah would grant victory and who loves Allah and His Messenger and Allah and His Messenger love him also. The people spent the night thinking as to whom it would be given. When it was morning the people hastened to Allah's Messenger (may peace be upon him) all of them hoping that that would be given to him. He (the Holy Prophet) said: Where is 'Ali b. Abu Talib? They said: Allah's Messenger, his eyes are sore. He then sent for him and he was brought and Allah's Messenger (may peace be upon him) applied saliva to his eyes and invoked blessings and he was all right, as if he had no ailment at all, and coraferred upon him the standard. 'Ali said: Allah's Messenger, I will fight them until they are like us. Thereupon he (the Holy Prophet) said: Advance cautiously until you reach their open places, thereafter invite them to Islam and inform them what is obligatory for them from the rights of Allah, for, by Allah, if Allah guides aright even one person through you that is better for you than to possess the most valuable of the camels.

Book 31, Number 5919:

Salama b. Akwa' reported that it was 'Ali whom Allah's Apostle (may peace be upon him) left behind him (in the charge of his family and the Islamic State) on the occasion of the campaign of Khaibar, and his eyes were inflamed and he said: Is it for me to remain behind Allah's Messenger (may peace be upon him)? So he went forth and rejoined Allah's Apostle (may peace be upon him) and on the evening of that night (after which) next morning Allah granted victory. Allah's Messenger (may peace be upon him) said: I will certainly give this standard to a man whom Allah and His Messenger love. or he said: Who loves Allah or His Messenger and Allah will grant him victory through him, and, lo, we saw 'Ali whom we least expected (to be present on that occasion). They (the Companions) said: Here is 'Ali. Thereupon Allah's Messenger (may peace be upon hin) gave him the standard. Allah granted victory at his hand.

Book 31, Number 5920:

Yazid b. Hayyan reported, I went along with Husain b. Sabra and 'Umar b. Muslim to Zaid b. Arqam and, as we sat by his side, Husain said to him: Zaid. you have been able to acquire a great virtue that you saw Allah's Messenger (may peace be upon him) listened to his talk, fought by his side in (different) battles, offered prayer behind me. Zaid, you have in fact earned a great virtue. Zaid, narrate

to us what you heard from Allah's Messenger (may peace be upon him). He said: I have grown old and have almost spent my age and I have forgotten some of the things which I remembered in connection with Allah's Messenger (may peace be upon him), so accept whatever I narrate to you, and which I do not narrate do not compel me to do that. He then said: One day Allah's Messenger (may peace be upon him) stood up to deliver sermon at a watering place known as Khumm situated between Mecca and Medina. He praised Allah, extolled Him and delivered the sermon and. exhorted (us) and said: Now to our purpose. O people, I am a human being. I am about to receive a messenger (the angel of death) from my Lord and I, in response to Allah's call, (would bid good-bye to you), but I am leaving among you two weighty things: the one being the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it. He exhorted (us) (to hold fast) to the Book of Allah and then said: The second are the members of my household I remind you (of your duties) to the members of my family. He (Husain) said to Zaid: Who are the members of his household? Aren't his wives the members of his family? Thereupon he said: His wives are the members of his family (but here) the members of his family are those for whom acceptance of Zakat is forbidden. And he said: Who are they? Thereupon he said: 'Ali and the offspring of 'Ali, 'Aqil and the offspring of 'Aqil and the offspring of Ja'far and the offspring of 'Abbas. Husain said: These are those for whom the acceptance of Zakat is forbidden. Zaid said: Yes.

Book 31, Number 5921:

This hadith has been narrated on the authority of Zaid b. Arqam through another chain of transmitters.

Book 31, Number 5922:

This hadith has been transmitted on the authority of Abu Hayyan but with this addition:" The Book of Allah contains right guidance, the light, and whoever adheres to it and holds it fast, he is upon right guidance and whosoever deviates from it goes astray.

Book 31, Number 5923:

Yazid b. Hayyan reported: We went to him (Zaid b. Arqam) and said to him. You have found goodness (for you had the honour) to live in the company of Allah's Messenger (may peace be upon him) and offered prayer behind him, and the rest of the hadith is the same but with this variation of wording that lie said: Behold, for I am leaving amongst you two weighty things, one of which is the Book of Allah, the Exalted and Glorious, and that is the rope of Allah. He who holds it fast would be on right guidance and he who abandons it would be in error, and in this (hadith) these words are also found: We said: Who are amongst the members of the household? Aren't the wives (of the Holy Prophet) included amongst the members of his house hold? Thereupon he said: No, by Allah, a woman lives with a man (as his wife) for a certain period; he then divorces her and she goes back to her parents and to her people; the members of his household include his ownself and his kith and kin (who are related to him by blood) and for him the acceptance of Zakat is prohibited.

Book 31, Number 5924:

Sahl b. Sa'd reported that a person from the offspring of Marwan was appointed as the governor of Medina. He called Sahl b. Sa'd and ordered him to abuse All Sahl refused to do that. He (the governor) said to him: If you do not agree to it (at least) say: May Allah curse Abu Turab. Sahl said: There was no name dearer to All than Abu Turab (for it was given to him by the Holy Prophet himself) and he felt delighted when he was called by this name. He (the governor) said to him: Narrate to us the story of his being nanied as Abu Turab. He said: Allah's Messenger (may peace be upon him) came to the house of Fatima and he did not find 'Ali in the house; whereupon he said: Where is your uncle's son? She said: (There cropped up something) between me and him which had annoyed him with me. He went out and did not rest here. Allah's Messenger (may peace be upon him) said to a person to find out where he was. He came and said: Allah's Messenger, he is sleeping in the mosque. Allah's Messenger (may peace be upon him) came to him and found him lying in the mosque and saw that his mantle had slipped from his back and his back was covered with dust and Allah's Messenger (may peace be upon him) began to wipe it away from him (from the body of Hadrat 'Ali) saying: Get up, covered with dust; get up, covered with dust.

Chapter 5: MERITS OF SA'D B. ABI WAQQAS (ALLAH BE PLEASED WITH HIM)

Book 31, Number 5925:

'A'isha reported that Allah's Messenger (may peace he upon him) lay on bed during one night and said: Were there a pious person from amongst my companions who should keep a watch for me during the nightt? She said: We heard the noise of arms, whereupon Allah's Messenger (may peace be upon him) said: Who is it? And Sa'd b. Abi Waqqas said: Allah's MesseDger. I have come to serve as your sentinel. 'A'isha said: Allah' s Messenger (may peace be upon him) slept (such a sound sleep) that I heard the noise of his snoring.

Book 31, Number 5926:

'A'isha reported that Allah's Messenger (may peace he upon him) laid down on bed during one night on his arrival at Medina and said: Were there a pious person from amongst my Companions who should keep a watch for me durin. the night? She (A'isha) reported: We were in this state that we heard the clanging noise of arms. lie (the Holy Prophet) said: Who is it? He said: This is Sa'd b. Abi Waqqas. Allah's Messenger (may peace be upon him) said to him: What brings you here? Thereupon he said: I harboured fear (lest any harm should come to) Allah's Messenger (may peace be upon him), so I came to serve as your sentinel. Allah's Messenger (may peace be upon him) invoked blessings upon him. He then slept. This hadith has been transmitted on the authority of Ibn Rumh with a slight variation of wording.

Book 31, Number 5927:

'Abdullah b. 'Amir b. Rabi reported A'isha as saying: Allah's Messenger (may peace be upon him) went to bed one night; the rest of the hadith is the same.

Book 31, Number 5928:

'Abdullah b. Shaddad reported that he heard 'Allahs saying: Allah's Messenger (may peace be upon him) did not gather his parents except in case of Sa'd b. Malik that he said to him on the Day of Ubud: Shoot an arrow, may my father and mother be taken as ransom for you.

Book 31, Number 5929:

This hadith has been narrated on the authority of 'Ali through another chain of transmitters.

Book 31, Number 5930:

Sa'd b Abi Waqqqs said: Allah's Messenger (may peace he upon him) gathered his parents for me on the Day of Uhud.

Book 31, Number 5931:

This hadith has been narrated on the authority of Yabyl b. Sa'id with the same chain of transmitters.

Book 31, Number 5932:

'Amir b. Sa'd reported oLi the authority of his father that Allah's Apostle (may peace be upon him) gathered for him on the Day of Uhud his parents when a polytheist had set fire to (i. e. attacked fiercely) the Muslims. Thereupon Allah's Apostle (may peace be upon him) said to him: (Sa'd), shoot an arrow, (Sa'd), may my mother and father be taken as ransom for you. I drew an arrow and I shot a featherless arrow at him aiming his side that lie fell down and his private parts were exposed. Allah's Messenger (may peace be upon him) laughed that I saw his front teeth.

Book 31, Number 5933:

Mus'ab b. Sa'd reported on the authority of his father that many verses of the Qur'an had been revealed in connection with him. His mother Umm Sa'd had taken oath that she would never talk with him until he abandoned his faith and she neither ate nor drank and said: Allah has commanded you to treat well your parents and I am your mother and I command you to do this. She passed three days in this state until she fainted because of extreme hunger and at that time her son whose name was Umara stood up and served her drink and she began to curse Sa'd that Allah, the Exalted and Glorions, revealed these verses of the Holy Qur'an:" And We have enjoined upon a person goodness to his parents but if they contend with thee to associate (others) with Me of which you have no knowledge, then obey them not" (xxix. 8) ; Treat thein with customary good in this world" (xxxi. 15). He also reported that there fell to the lot of Allah's Messenger (may peace be upon him) huge spoils of war and there was one sword in them. I picked that up and came to Allah's Messenger (may peace be upon him) and said: Bestow this sword upon me (as my share in the spoils of war) and you know my state. Thereupon he said: Return it to the place from where you picked it up. I went back until I decided to throw it in a store but my soul repulsed me so I came back and asked him to give that sword to me. He said in a

loud voice to return it to the place from where I had picked it up. It was on this occasion that this verse was revealed:" They asked about the spoils of war" (viii. 1). He further said: I once fell ill and sent a message to Allah's Apostle (may peace be upon him). He visited me and I said to him: Permit me to distribute (in charity) my property as much as I like. He did not agree. I said: (Permit me to distribute) half of it. He did not agree. I said: (Permit me to distribute) the third part, whereupon he kept quiet and it was after this (that the distribution of one's property in charity) to the extent of one-third was held valid. He further said: I came to a group of persons of the Ansir and Muhajirin and they said: Come, so that we may serve you wine, and it was before the use of wine had been prohibited. I went to them in a garden and there had been with them the roasted head of a camel and a small water-skin containing wine. I ate and drank along with them and there came under discussion the Ansr (Helpers) and Muhajirin (immigrants). I said: The immigrants are better than the Ansar, that a person picked up a portion of the head (of the camel and struck me with it that my nose was injured. I came to Allah's Messenger (may peace be upon him) and informed him of the situation that Aliah, the Exalted and Glorious, revealed verses pertaining to wine:" Intoxicants and the games of chance and (sacrificing to) stones set up and (divining by) arrows are only an uncleanliness, the devil's work" (v. 90).

Book 31, Number 5934:

This hadith has been transmitted on the authority of Simak and the hadith transmitted on the authority of Shu'ba (the words are): When they intended to feed her (Sa'd'. s mother), they opened her mouth with the help of a stick and then put the feed in her mouth, and in the same hadith the words are: He struck the nose of Sa'd and it was injured and Sa'd had (the mark) of wound on his nose.

Book 31, Number 5935:

Sa'd reported: This verse was revealed in relation to six persons and I and Ibn Mas'ud were amongst them. The polytheists said to him (the Holy Prophet): Do not keep such persons near you. It was upon this that (this verse was revealed):" Drive not away those who call upon their Lord morning and evening desiring only His pleasure" (vi. 52).

Book 31, Number 5936:

Sa'd reported: We were six men in the company of Allah's Messenger (, nay peace be upon him) that the polytheists said to Allah's Apostle (may peace be upon him): Drive them away so that they may not be overbold upon us. He said: I, Ibn Mas'ud and a person from the tribe of Hudhail, Bilal and two other persons, whose names I do not know (were amongst such persons). And there occurred to Allah's Messenger (may peace be upon him) what. Allah wished and he talked with himself that Allah, the Exalted and Glorious, revealed:" Do not drive away those who call their Lord morning and evening desiring to seek His pleasure."

Chapter 6: THE MERITS OF ZUBAIR AND TALHA (ALLAH BE PLEASED WITH BOTH OF THEM)

Book 31, Number 5937:

Abu 'Uthman reported on one of the days when Allah's Messenger (may peace be upon him) was fighting and none remained with him save Talha and Sa'd.

Book 31, Number 5938:

Jabir b. Abdullah reported: I heard Allah's Messenger (may peace be upon him) exhorting people on the Day of the Battle of the Ditch to fight. Zubair said: I am ready (to participate). He then again exhorted and he again said: I am ready to participate. Thereupon Allah's Messenger (may peace be upon him) said: Behold. for every Prophet there is a helper and my helper is Zubair.

Book 31, Number 5939:

Jabir reported this hadith through another chain of transmitters.

Book 31, Number 5940:

'Abdullah b. Zubair reported on the Day of the Battle of the Trench: I and Umar b. Abu Salama were with women folk in the fort of Hassan (b. Thabit). He at one time leaned for me and I cast a glance and at anothertime I leaned for him and he would see and I recognised my father as he rode on his horse with his arms towards the tribe of Quraizah. 'Abdullah b. 'Urwa reported from Abdullah b. Zubair: I made a mention of that to my father, whereupon he said: My son, did you see me (on that

occasion)? He said: Yes. Thereupon he said: By Allah, Allah's Messenger (may peace be upon him) addressed me saying: I would sacrifice for thee my father and my mother.
Book 31, Number 5941:
'Abdullah b. Zubair reported: When it was the Day of the Battle of the Ditch I and 'Umar b. Salama were in the fort in which there were women, i. e. the wives of Allah's Apostle (may peace be upon him) ; the rest of the hadith is the same.
Book 31, Number 5942:
Abu Huraira reported: Allah's Messenger (may peace be upon him) was upon the mountain of Hira, ' and there were along with him Abu Bakr, Umar, Uthman. 'Ali, Talha, 'Zubair, that the mountain stirred; thereupon Allah's Messenger (may peace be upon him) said: Be calm, there is none upon you but a Prophet, a Fiddle (the testifier of truth) and a Martyr.
Book 31, Number 5943:
Abu Huraira reported that Allah's Messenger (may peace be upon him) was on the mountain of Hira' that it stirred; thereupon Allah's Messenger (may peace be upon him) said: Hira! be calm, for there is none upon you but a Prophet, a Siddiq, a Shahid, and there were upon it Allah's Prophet (may peace be upon him), Abu Bakr, 'Umar, Uthman, 'Ali, Talha, Zubair, Sa'd b. Abi Waqqas (Allah be pleased witli them).
Book 31, Number 5944:
Hisham reported on the authority of his father ('Urwa b. Zubair) that A'isha said: BY Allah, both fathers of yours are amongst those who have been men. tioned in this verse:" Those who responded to the call of Allah and the Messenger after the misfortune had fallen upon thein".
Book 31, Number 5945:
This hadith has been narrated on the authority of Hishan through the same chain of transmitters but with this addition (that by both fathers of yours) he meant Abu Bakr and Zubair.
Book 31, Number 5946:
'Urwa reported: 'Aisha said to me: Your fathers (Zubair and Abu Bakr) were amongst those about whom (it has been revealed):" Those who responded to the call of Allah and His Messenger after the misfortune had fallen upon them."
Chapter 7: THE MERITS OF ABU 'UBAIDA B. JARHAH (ALLAH BE PLEASED WITH HIM)
Book 31, Number 5947:
Anas reported Allah's Messenger (may peace be upon him) as saying: For every Umma there is a man of trust and the man of trust of this Umma is Abu 'Ubaida b. Jarrah.
Book 31, Number 5948:
Anas reported that the people of Yemen came to Allah's Messenger (may peace be upon him) and said: Send with us a person who should teach us Sunnah and al-Islam, whereupon he (the Holy Prophet) caught hold of the hand of Ubaida and said: He is a man of trust of this Umma.
Book 31, Number 5949:
Hudhaifa reported that the people of Najran came to Allah's Messenger (may peace be upon him) and said: Allah's Messenger, send along with us a man of trust; whereupon he said: I would definitely send to you a man of trust, a man of trust in the true sense of the term. Thereupon his Companions looked up eagerly and he sent Abu Ubaida b. Jarrah.
Book 31, Number 5950:
This hadith has been reported on the authority of Abu Ishaq with the same chain of transmitters.
Chapter 8: THE MERITS OF HASAN AND HUSAIN (ALLAH BE PLEASED WITH BOTH OF THEM)
Book 31, Number 5951:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying to Hasan: O Allah, behold, I love him. Thou too love him and love one who loves him.
Book 31, Number 5952:
Abu Huraira reported: I went along with Allalh's Messenger (may peace be upon him) at a time during the day but he did not talk to me and I did not talk to him until he reached Bazar of Banfi Qainuqal. He came back to the tent of Fatima and said: Is the little chap (meaning Hasan) there? We were under

the impression that his mother had detained him in order to bathe him and dress him and garland him with a sweet garland. Not much time had passed that he (Hasan) came running until both of them embraced each other, thereupon Allah's Messenger (may peace be upon him) said: O Allah, I love him; love him Thou and love one who loves him (Hasan).
Book 31, Number 5953:
Al-Bara' b. Azib reported: I saw Hasan b. 'Ali upon the shoulders of Allah's Apostle (may peace be upon him) and he was saying: O Allah, I love him, and love him Thou.
Book 31, Number 5954:
Iyas reported on the authority of his father: I (had the honour of) leading the white mule on which rode Allah's Apostle (may peace be upon him) and with him were Hasan and Husain, till it reached the apartment of Allah's Apostle (may peace be upon him). The one amongst them was seated before him and the other one was seated behind him.
Chapter 9: THEE MERITS OF THE FAMILY OF THE PROPHET (MAY PEACE BE UPON HIM)
Book 31, Number 5955:
'A'isha reported that Allah's Apostle (may peace be upon him) went out one norning wearing a striped cloak of the black camel's hair that there came Hasan b. 'Ali. He wrapped hitn under it, then came Husain and he wrapped him under it along with the other one (Hasan). Then came Fatima and he took her under it, then came 'Ali and he also took him under it and then said: Allah only desires to take away any uncleanliness from you, O people of the household, and purify you (thorough purifying)
Chapter 10: MERITS OF ZAID b. HARI'TH AND USAMA b. ZAID (ALLAH BE PLEASED WITH THEM)
Book 31, Number 5956:
Salim b. 'Abdullah reported on the authority of his father: We were in the habit of calling Zaid b. Harith as Zaid b. Muhammad until it was revealed in the Qur'an:" Call them by the names of their fathers. This is more equitable with Allah" (This hadith has been transmitted on the authority of Qutaiba b. Sa'd)
Book 31, Number 5957:
This hadith has been narrated on the authority 'Abdullah through another chain of transmitters.
Book 31, Number 5958:
Ibn 'Umar reported that Allah's Messenger (may peace be upon him) sent an expedition and appointed Usama b. Zaid as its chief. The people objected to his command, whereupon Allah's Messenger (may peace be upon him) stood up and said: You object to his command and before this you objected to the command of his father (Zaid). By Allah, he was fit as the commander and he was one of the dearest of persons to me and after him, behold! this one (Usama) is one of the dearest of persons to me.
Book 31, Number 5959:
Salim reported on the authority of his father that Allah's Messenger (may peace be upon him) said on the pulpit: You object to the command of Usima b. Zaid as you had objected before to the command of his father (Zaid). By Allah, he was most competent for it and, by Allah, he was dearest to me amongst people and, by Allah, the same is the case with Usama b. Zaid. He is most dear to me after him and I advise you to treat him well for he is pious amongst you.
Chapter 11: THE MERITS OF'ABDULLAH B. JA'FAR (ALLAH BE PLEASED WITH HIM)
Book 31, Number 5960:
Abdullah b. Abu Mulaika reported that Abdullah b. Jafar said to Ibn Zubair: Do you remember (the occasion) when we three (i. e. I, you and lbn 'Abbas) met Allah's Messenger (may peace be upon him) and he mounted us (on his camel) but left you? He said: Yes.
Book 31, Number 5961:
This hadith has been transmitted on the authority of Habib b. Ash-Shahid.
Book 31, Number 5962:
Abdullah b. Ja'far reported that when Allah's Messenger (may peace be, upon him) came back from a journey, the children of his family used to accord him welcome. It was in this way that once he came back from a journey and I went to him first of all. He mounted me before him. Then there came one of

the two sons of Fatima and he mounted him behind him and this is how we three entered Medina riding on a beast.

Book 31, Number 5963:

Abdullah b. Ja'a'far reported that when Allah's Messenger (may peace be upon him) came back from a journey he met us. Once he met me, Hasan or Husain, and he mounted one of us before him and the other one behind him until we entered Medina.

Book 31, Number 5964:

Abdullah b. Ja'far reported that one day Allah's Messenger (may peace be upon him) mounted me behind him and narrated to me something in secret which I would narrate to none amongst people.

Chapter 12: THE MERITS OF HADRAT KHADIJA, MOTHER OF THE FAITHFUL (ALLAH BE PLEASED WITH HER)

Book 31, Number 5965:

Abdullah b. Ja'far reported that he heard 'All say in Kulfa that Allah's Messenger (may peace be upon him) said: The best of the women of her time was Mary, daughter of 'Imran, and the best of the women of her time was Khadija, daughter of khuwailid. Abu Kuraib said that Wakil pointed towards the sky and the earth

Book 31, Number 5966:

Abu Musa reported Allali's Messenger (may peace be upon him) as saying: There are many persons amongst men who are quite perfect but there are not perfect amongst women except Mary, daughter of 'Imran, Asiya wife of Pharaoh, and the excellence of 'A'isha as compared to women is that of Tharid over all other foods.

Book 31, Number 5967:

Abu Huraira reported that Gabriel came to Allah's Apostle (may peace be upon him) and said: Allah's Messenger, lo. Khadija is coming to you with a vessel of seasoned food or drink. When she comes to you, offer her greetings from her Lord, the Exalted and Glorious, and on my behalf and give her glad tidings of a palace of jewels in Paradise wherein there is no noise and no toil. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters with a slight variation of wording.

Book 31, Number 5968:

Ismail reported: I said to 'Abdullah b. Abi Aufa: Did Allah's Messenger (may peace be upon him) give glad tidings of Paradise to Khadija? He said: Yes. He did give glad tidings to her of a palace of jewels in Paradise wherein there would be no noise and no toil.

Book 31, Number 5969:

This hadith has been narrated on the a tliority of Ibn Abi Aufa through other chains of transmitters.

Book 31, Number 5970:

'A'isha reported that Allali's, Messenger (may peace he upon him) gave grid tidings to Khadija int Khuwailid of a palace in Paradise.

Book 31, Number 5971:

'A'isha reported: Never did I feel jealous of any woman as I was jealous of Khadija. She had died three years before he (the Holy Prophet) married me. I often heard him praise her, and his lord, the Exalted and Glorious, had commanded him to give her the glad tidings of a palace of jewels in Paradise: and whenever he slaughtered a sheep he presented (its meat) to her female companions.

Book 31, Number 5972:

'A'isha reported: Never did I feel jealous of the wives of Allah's Apostle (may peace be upon him) but in case of Khadija, although I did no, (have the privilege to) see her. She further added that whenever Allah's Messenger (may peace be upon him) slaughtered a sheep, he said: Send it to the companions of Khadija I annoyed him one day and said: (It is) Khadija only who always prevails upon your mind. Thereupon Allah's Messenger (may peace be upon him) said: Her love had been nurtured in my heart by Allah Himself.

Book 31, Number 5973:

This hadith has been transmitted on the authority of Abu Usama up to the slaughtering of a sheep, but he. did not make mention of the subsequent words.

Book 31, Number 5974:
'A'isha reported: Never did I feel jealous of any wife amongst the wives of Allah's Apostle (may peace be upon him) as I feel in case of Khadija (though I had never seen her), for he praised her very often.
Book 31, Number 5975:
'A'isha reported that Allah's Apostle (may peace be upon him) did not marry any other woman till her (Khadija's) death.
Book 31, Number 5976:
A'isha reported that Hala b. Khuwailid (sister of Khadija) sought permission from Allah's Messenger (may peace be upon him) to see him and he was reminded of Khadija's (manner of) asking leave to enter and (was overwhelmed) with emotions thereby and said: O Allah, it is Hala, daughter of Khuwailid, and I felt jealous and said: Why do you remember one of those old women of the Quraish with gums red and who is long dead-while Allah has given you a better one in her stead?
Chapter 13: THE MERITS OF 'A'ISHA (ALLAH BE PLEASED WITH HER)
Book 31, Number 5977:
'A'isha reported Allah's Messenger (may peace be upon him) having said: I saw you in a dream for three nights when an angel brought you to me in a silk cloth and he said: Here is your wife, and when I removed (the cloth) from your face, lo, it was yourself, so I said: If this is from Allah, let Him carry it out.
Book 31, Number 5978:
This hadith has been narrated on the authority of Hisham with the same chain of transmitters.
Book 31, Number 5979:
'A'isha reported: Allah's Messenger (may peace be upon him) said to me: I can well discern when you are pleased with me and when you are annoyed with me. I said: How do you discern it? Thereupon be said: When you are pleased with me you say;" No, by the Lord of Muhammad," and when you are annoyed with me, you say:" No, by the Lord of Ibrahim." I said: Allah's Messenger, by Allah, I in fact leave your name (when I am annoyed with you).
Book 31, Number 5980:
This hadith has been reported on the authority of Hishim b. 'Urwa with the same chain of transmitters up to the words:" No, by the Lord of Ibrahim," and he did not make mention of what follows subsequently.
Book 31, Number 5981:
'A'isha reported that she used to play with dolls in the presence of Allah's Messenger (may peace be upon him) and when her playmates came to her they left (the house) because they felt shy of Allah's Messenger (may peace be upon him), whereas Allah's Messenger (may peace be upon him) sent them to her.
Book 31, Number 5982:
This hadith has been narrated on the authority of Hisham with the same chain of transmitters with a slight variation of wording.
Book 31, Number 5983:
'A'isha reported that people sent their gifts when it was the turn of 'A'isha seeking thereby the pleasure of Allah's Messenger (may peace be upon him).
Book 31, Number 5984:
'A'isha, the wife of Allah's Apostle (may peace be upon him), said: The wives of Allah's Apostle (may peace be upon him) sent Fatima, the daughter of Allah's Messenger (may peace be upon him), to Allah's Apostle (may peace be upon him). She ouaht permission to get in as he had been lying with me in my mantle. He gave her permission and she said: Allah's Messenger, verily, your wives have sent me to you in order to ask you to observe equity in case of the daughter of Abu Quhafa. She ('A'isha) said: I kept quiet. Thereupon Allah's Messenger (may peace be upon him) said to her (Fatima): 0 daughter, don't you love whom I love? She said: Yes, (I do). Thereupon he said: I love this one. Fatima then stood up as she heard this from Allah's Messenger (may peace be upon him) and went to the wives of Allatt's Apostle (may peace be upon him) and informed them of what she had said to him and what Allah's messenger (may peace be upon him) had said to her. Thereupon they said

to her: We think that you have been of no avail to us. You may again go to Allah's Messenger (may peace be upon him) and tell him that his wives seek equity in case of the daughter of Abu Quhafa. Fitima said: By Allah, I will never talk to him about this matter. 'A'isha (further) reported: The wives of Allah's Apostle (may peace be upon him) then sent Zainab b. jahsh, the wife of Allah's Apostle (may peace be upon him), and she was one who was somewhat equal in rank with me in the eyes of Allah's Messenger (may peace be upon him) and I have never seen a woman more advanced in religious piety than Zainab, more God-conscious, more truthful, more alive to the ties of blood, more generous and having more. sense of self-sacrifice in practical life and having more charitable disposition and thus more close to God, the Exalted, than her. She, however, lost temper very soon but was soon calm. Allah's Messenger (may peace be upon him) permitted her to enter as she ('A'isha) was along with Allah's Messenger (may peace be upon him) in her mantle, in the same very state when Fatima had entered. She said: Allah's Messenger, your wives have sent me to you seeking equity in case of the daughter of Abu Quhafa. She then came to me and showed harshness to me and I was seeing the eyes of Allah's Messenger (may peace be upon him) whether he would permit me. Zainab went on until I came to know that Allah's Messenger (may peace be upon him) would not disapprove if I retorted. Then I exchanged hot words until I made her quiet. Thereupon Allah's Messenger (may peace be upon him) smiled and said: She is the daughter of Abu Bakr. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters, but with a slight variation of wording.
Book 31, Number 5985:
'A'isha reported that Allah's Messenger (may peace be upon him) during his last illness) inquired: Where I would be tomorrow, where I would be tomorrow (thinking, that the turn of 'A'isha was not very near) and when it was my turn, Allah called him to his Heavenly Home and his head was between my neck and chest.
Book 31, Number 5986:
A'isha reported that Allah's Messenger (may peace be upon him) at the time of breathing his last was reclining against her chest and she was leaning over him and listening to him as he was saying: O Allah, grant me pardon, show mercy to me, enjoin me to companions (on High).
Book 31, Number 5987:
This hadith has been narrated on the authority of Hisham through another chain of transmitters.
Book 31, Number 5988:
'A'isha reported: I heard that never a prophet dies until he is given an option to opt the life of (this) world or that of the Hereafter. She further said: I heard Allah's Messenger (may peace be upon him) say in his last illness in which he' died. I heard him saying in gruffness of the voice: Along with those persons upon whom Allah bestowed favours from amongst the Apostles, the testifiers of truth, the martyrs, the pious and goodly company are they (iv. 69). (It was on bearing these words) that I thought that he had been given choice (and he opted to live with these pious persons in the Paradise).
Book 31, Number 5989:
This hadith has been narrated on the authority of Sa'd with the same chain of transmitters.
Book 31, Number 5990:
'A'isha, the wife of Allah's Apostle (may peace be upon him), reported that he used to say: Never a prophet dies in a state that he is not made to see his abode in Paradise, and then given a choice. 'A'isha said that when Allah's Messenger (may peace be upon him) was about to leave the world, his head was over her thigh and he had fallen into swoon three times. When he felt relief his eyes were fixed at the ceiling. He then said: O Allah, along with the high companions (i. e. along with the Apostles who live in the most elevated place of the Paradise). (On hearing these words), I then said (to myself) He is not going to opt us and I remembered a hadith which he had narrated to us as he was healthy and in which he said: No prophet dies until he sees his abode in Paradise, he is then given a choice. 'A'isha said: These were the last words which Allah's Messenger (may peace be upon him) spoke (the words are): O Allah, with companions on High.
Book 31, Number 5991:
'A'isha reported that when Allah's Messenger (may peace be upon him) set ont on a journey, he used to cast lots amongst his wives. Once this lot came out in my favour and that of Hafsa. They (Hafsi,

and 'A'isha) both went along with him and Allah's Messenger (may peace be upon him) used to travel (on camel) when it was night along with 'A'isha and talked with her. Hafsa said to 'A'isha: Would you like to ride upon my camel tonight and allow me to ride upon your camel and you would see (what you do not generally see) and I would see (what I do not see) generally? She said: Yes. So 'A'isha rode upon the camel of Hafsa and Hafsa rode upon the camel of 'A'isha and Allah's Messenger (may peace be upon him) came near the camel of 'A'isha. (whereas) Hafsa had been riding over that. He greeted her and then rode with her until they came down. She ('A'isha) thus missed (the company of the Holy Prophet) and when they sat down, 'A'isha felt jealous. She put her foot in the grass and said: O Allah, let the scorpion sting me or the serpent bite me. And so far as thy Messenger is concerned, I cannot say anything about him.

Book 31, Number 5992:

Anas b. Malik reported Allah's Messenger (may peace be upon him) as saying: The excellence of 'A'isha over women is like the excellence of Tharid over all other foods.

Book 31, Number 5993:

This hadith has been narrated on the authority of Anas b. Malik through other chains of transmitters.

Book 31, Number 5994:

'A'isha reported that Allah's Messenger (may peace be upon him) said to her: Gabriel offered you greetings and I said: So there should be peace and mercy of Allah upon him.

Book 31, Number 5995:

This hadith has been narrated on the authority of 'A'isha through another chain of transmitters.

Book 31, Number 5996:

This hadith has been narrated on the authority of Zakriyya' through another chain of transmitters.

Book 31, Number 5997:

'A'isha, the wife of Allah's Apostle (may peace be upon him), reported that Allah's Messenger (may peace be upon him) said: 'A'isha, here is Gabriel offering you greetings. She said: 1 made a reply: Let there be peace and blessings of Allah upon him, and added: He sees what I do not see.

Chapter 14: THE HADITH OF UMM ZARA

Book 31, Number 5998:

'A'isha reported that (one day) there sat together eleven women making an explicit promise amongst themselves that they would conceal nothing about their spouses. The first one said: My husband is a sort of the meat of a lean camel placed at the top of a hill, which it is difficult to climb up, nor (the meat) is good enough that one finds in oneself the urge to take it away (from the top of that mountain). The second one said: My husband (is so bad) that I am afraid I would not be able to describe his faults-both visible and invisible completely.

The third one said: My husband is a long-statured fellow (i. e. he lacks intelligence). If I give vent to my feelings about him, he would divorce me, and if I keep quiet I would be made to live in a state of suspense (neither completely abandoned by him nor entertained as wife).

The fourth one said: My husband is like the night of Tihama (the night of Hijaz and Mecca), neither too cold nor hot, neither there is any fear of him nor grief.

The fifth one said: My husband is (like) a leopard as he enters the house, and behaves like a lion when he gets out, and he does not ask about that which he leaves in the house.

The sixth one said: So far as my husband is concerned, he eats so much that nothing is left back and when he drinks he drinks that no drop is left behind. And when he lies down he wraps his body and does not touch me so that he may know my grief.

The seventh one said: My husband is heavy in spirit, having no brightness in him, impotent, suffering from all kinds of conceivable diseases, heaving such rough manners that he may break my head or wound my body, or may do both.

The eighth one said: My husband is as sweet as the sweet-smelling plant, and as soft as the softness of the hare.

The ninth one said: My husband is the master of a lofty building, long-statured, having heaps of ashes (at his door) and his house is near the meeting place and the inn.

The tenth one said: My husband is Malik, and how fine Malik is, much above appreciation and praise (of mine). He has many folds of his camel, more in number than the pastures for them. When they (the camels) hear the sound of music they become sure that they are going to be slaughtered.
The eleventh one said: My husband is Abu Zara'. How fine Abu Zara' is! He has suspended in my ears heavy ornaments and (fed me liberally) that my sinews and bones are covered with fat. So he made me happy. He found me among the shepherds living in the side of the mountain, and he made me the owner of the horses, camels and lands and heaps of grain and he finds no fault with me. I sleep and get up in the morning (at my own sweet will) and drink to my heart's content. The mother of Abu Zara', how fine is the mother of Abu Zara'! Her bundles are heavily packed (or receptacles in her house are filled to the brim) and the house quite spacious. So far as the son of Abu Zara' is concerned, his bed is as soft as a green palm-stick drawn forth from its bark, or like a sword drawn forth from its scabbard, and whom just an arm of a lamb is enough to satiate. So far as the daughter of Abu Zara' is concerned, how fine is the daughter of Abu Zara', obedient to her father, obedient to her mother, wearing sufficient flesh and a source of jealousy for her co-wife. As for the slave-girl of Abu Zara', how fine is she; she does not disclose our affairs to others (outside the four walls of the house). She does not remove our wheat, or provision, or take it forth, or squander it, but she preserves it faithfully (as a sacred trust). And she does not let the house fill with rubbish. One day Abu Zara' went out (of his house) when the milk was churned in the vessels, that he met a woman, having two children like leopards playing with her pomegranates (chest) under her vest. He divorced me (Umm Zara') and married that woman (whom Abu Zara') met on the way. I (Umm Zara') later on married another person, a chief, who was an expert rider, and a fine archer: he bestowed upon me many gifts and gave me one pair of every kind of animal and said: Umm Zara', make use of everything (you need) and send forth to your parents (but the fact) is that even if I combine all the gifts that he bestowed upon me, they stand no comparison to the least gift of Abu Zara'.
'A'isha reported that Allah's Messenger (may peace be upon him) said to me: I am for you as Abu Zara' was for Umm Zara'.
This hadith has been transmitted on the authority of Hisham b. 'Urwa but with a slight variation of wording.
Chapter 15: THE MERITS OF FATIMA, DAUGHTER OF ALLAH'S APOSTLE (MAY PEACE BE UPON HIM)
Book 31, Number 5999:
Miswar b. Makhramali reported that he heard Allah's Messenger (may peace be upon him) say, as he sat on the pulpit: The sons of Hisham b. Mughira have asked my permission to marry their daughter with 'Ali b. Abi Talib (that refers to the daughter of Abu Jahl for whom 'All had sent a proposal for marriage). But I would not allow them, I would not allow them, I would not allow them (and the only alternative possible is) that 'Ali should divorce my daughter (and then marry their daughter), for my daughter is part of me. He who disturbs her in fact disturbs me and he who offends her offends me.
Book 31, Number 6000:
Miswar b. Makhramah reported Allah's Messenger (may peace be upon him) as saying: Fatima is a part of me. He in fact tortures me who tortures her.
Book 31, Number 6001:
(Imam Zain-ul-'Abidin) 'Ali b. Husain reported that when they came to Medina from Yazid b. Mu'awiya after the martyrdom of Husain b. 'Ali (Allah be pleased with him) Miswar b. Makhramah met him and said to him: Is there any work for me which you ask me to do? I said to him: No. He again said to me: Would you not give me the sword of Allah's Messenger (may peace be upon him) for I fear that the people may snatch it from you? By Allah, if you give that to me, no one would be able to take it away, so long as there is life in me. Verily 'Ali b. Abi Talib sent a proposal of marriage to the daughter of Abu Jahl in spite of (the fact that his wife) Fatima (had been living in his house). Thereupon I heard Allah's Messenger (may peace be upon him) say while addressing the people on the pulpit. I was adolescing in those days. He said: Fatima is a part of me and I fear that she may be put to trial in regard to religion. He then made a mention of his son-in law who had been from the tribe of 'Abd Shams and praised his behaviour as a son-in-law and said: Whatever he said to me he

told the truth and whatever he promised he fulfilled it for me. I am not going to declare forbidden what is lawful and make lawful what is forbidden, but, by Allah, the daaghter of Allah's Messenger and the daughter of the enemy of Allah can never be combined at one place.

Book 31, Number 6002:

'Ali b. Husain reported that Miswar b. Makhramah informed him that 'Ali b. Abi Talib sent the proposal of marriage to the daughter of Abu Jahl as he had Fatima, the daughter of Allah's Messenger (may peace be upon him), (as his wife). When Fatima heard about it, she came to Allah's Apostle (may peace be upon him) and said: The people say that you never feel angry on account of your daughters and now 'Ali is going to marry the daughter of Abu Jahl. Makhramah said: Thereupon Allah's Messenger (may peace be upon him) rose up and I heard him reciting Tashahhud and say: Now to the point. I gave a daughter of mine (Zainab) to Abu'l-'As b. Rabi, and he spoke to me and spoke the truth. Verily Fatima, the daughter of Muhammad, is a part of me and I do not approve that she may be put to any trial and by Allah, the daughter of Allah's Messenger cannot be combined with the daughter of God's enemy (as the co-wives) of one person. Thereupon 'Ali gave up (the idea of his intended) marriage. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters.

Book 31, Number 6003:

'A'isha reported that Allah's Messenger (may peace be upon him) called his daughter Fatima (during his last illness). He said. to her something secretly and she wept. He again said to her something secretly and she laughed. 'A'isha further reported that she said to Fatima: What is that which Allah's Messenger (may peace be upon him) said to you secretly and you wept and then said to you something secretly and you laughed? Thereupon she said: He informed me secretly of his death and so I wept. He then again informed me secretly that I would be the first amongst the members of his family to follow him and so I laughed.

Book 31, Number 6004:

'A'isha reported: We, the wives of Allah's Apostle (may peace be upon him), were with him (during his last illness) and none was absent therefrom that Fatima, who walked after the style of Allah's Messenger (may peace be upon him), came there, and when he saw her he welcomed her saying: You are welcome, my daughter. He their made her sit on his right side or on his left side. Then he said something secretly to her and she wept bitterly and when he found her (plunged) in grief he said to her something secretly for the second time and she laughed. I ('A'isha) said to her: Allah's Messenger has singled you amongst the women (of the family) for talking (to you something secretly) and you wept. When Allah's Messenger (may peace be upon him) recovered from illness, I said to her. What did Allah's Messenger (may peace be upon him) say to you? Thereupon she said: I am not going to disclose the secret of Allah's Messenger (may peace be upon him). When Allah's Messenger (may peace be upon him) died, I said to her: I adjure you by the right that I have upon you that you should narrate to me what Allah's Messenger (may peace be upon him) said to you. She said: Yes, now I can do that (so listen to it). When he talked to me secretly for the first time he informed me that Gabirel was in the habit of reciting the Qur'an along with him once or twice every year, but this year it had been twice and so he perceived his death quite near, so fear Allah and be patient (and he told me) that he would be a befitting forerunner for me and so I wept as you saw me. And when he saw me in grief he talked to me secretly for the second time and said: Fatima, are you not pleased that you should be at the head of the believing women or the head of this Umma? I laughed and it was that laughter which you saw.

Book 31, Number 6005:

'A'isha reported that all the wives of Allah's Apostle (may peace be upon him) had gathered (in her apartment) during the days of his (Prophet's) last illness and no woman was left behind that Fatima, who walked after the style of Allah's Messenger (may peace be upon him), came there. He welcomed her by saying: You are welcome, my daughter, and made her sit on his right side or on his left side, and then talked something secretly to her and Fitima wept. Then he talked something secretly to her and she laughed. I said to her: What makes you weep? She said; I am not going to divulge the secret of Allah's Messenger (may peace be upon him). I ('A'isha) said: I have not seen (anything happening)

like today, the happiness being more close to grief (as I see today) when she wept. I said to her: Has Allah's Messenger (may peace be upon him) singled you out for saying something leaving us aside? She then wept and I asked her what he said, and she said: I am not going to divulge the secrets of Allah's Messenger (may peace be upon him). And when he died I again asked her and she said that he (the Holy Prophet) told her: Gabriel used to recite the Qur'an to me once a year and for this year it was twice and so I perceived that my death had drawn near, and that I ('A'isha) would be the first amongst the members of his family who would meet him (in the Hereafter). He shall be my good forerunner and it made me weep. He again talked to me secretly (saying): Arn't you pleased that you should be the sovereign amongst the believing women or the head of women of this Umma? And this made me laugh.

Chapter 16: THE MERITS OF UMM SALAMA, THE MOTHER OF THE FAITHFUL (ALLAH BE PLEASED WITH HER)

Book 31, Number 6006:

Salman reported: In case it lies in your power don't be one to enter the bazar first and the last to get out of that because there is a bustle and the standard of Satan is set there. He said: I was informed that Gabriel (Allah be pleased with him) came to Allah's Apostle (may peace be upon him) and there was with him Umin Salama and he began to talk with him. He then stood up, whereupon Allah's Apostle (may peace be upon him) said to Umm Salama: (Do you know) who was he and what did he say? She said: He was Dihya (Kalbi). He reported Umm Salama having said: By Allah, I did not deem him but only he (Dihya) until I heard the address of Allah's Apostle (may peace be upon him) informing him about us. He (the narrator) said: I said to Uthman: From whom did you hear it? He said: From Usima b. Zaid.

Chapter 17: EXCELLENCE OF ZAINAB, THE MOTHER OF THE FAITHFUL (ALLAH BE PLEASED WITH HER)

Book 31, Number 6007:

'A'isha, the Mother of the Faithful, reported that Allah's Messenger (may peace be upon him) said: One who has the longest hands amongst you would meet me most immediately. She farther said: They (the wives of Allah's Apostle) used to measure the hands as to whose hand was the longest and it was the hand of Zainab that was the longest amongst them, as she used to work with her hand and Spend (that income) on charity.

Chapter 18: THE MERITS OF UMM AIMAN (ALLAH BE PLEASED WITH HER)

Book 31, Number 6008:

Anas reported that Allah's Messenger (may peace be upon him) went to Umm Aiman and I went along with him and she served him a drink in a vessel and he reported that the narrator said: I do not know whether it was because of the fasting (or for any other reason) that he (the Holy Prophet) refused to accept that. She raised her voice and showed annoyance to him.

Book 31, Number 6009:

Anas reported that after the death of Allah's Messenger (may peace be upon him) Abu Bakr said to 'Umar: Let us visit Umm Aiman as Allah's Messenger (may peace be upon him) used to visit her. As we came to her, she wept. They (Abu Bakr and Umar) said to her: What makes you weep? What is in store (in the next world) for Allah's-Messenger (may peace be upon him) is better than (this worldly life). She said: I weep not because I am ignorant of the fact that what is in store for Allah's Messenger (may peace be upon him) (in the next world) is better than (this world), but I weep because the revelation which came from the Heaven has ceased to come. This moved both of them to tears and they began to weep along with her.

Chapter 19: THE MERITS OF UMM SULAIM, THE MOTHER OF ANAS B. MALIK, AND BILAL (ALLAH BE PLEASED WITH BOTH OF THEM)

Book 31, Number 6010:

Anas reported that Allah's Apostle (may peace be upon him) did not enter the house of any woman except that of his wives and that of Umm Sulaim. He used to visit her. It was said to him why it was so, whereupon he said: I feel great compassion for her. Her brother was killed while he was with me.

Book 31, Number 6011:

Anas reported that Allah's Apostle (may peace be upon him) said: I entered Paradise and heard the noise of steps. I said: Who is it? They said: She is Ghumaisa, daughter of Milhan, the mother of Anas b. Malik.
Book 31, Number 6012:
Jabir b. 'Abdullah reported: I was shown Paradise and I saw the wife of Abu Talha (i. e. Umm Sulaim) and I heard the noise of steps before me and, lo, it was that of Bilal.
Chapter 20: THE MERITS OF ABU TALHA ANSARI
Book 31, Number 6013:
Anas reported that the son of Abu Talba who was born of Umm Sulaim died. She (Umm Sulaim) said to the members of her family: Do not narrate to Abu Talha about his son until I narrate it to him. Abu Talha came (home) ; she presented to him the supper. He took it and drank water. She then embellished herself which she did not do before. He (Abu Talha) had a sexual intercourse with her and when she saw that he was satisfied after sexual intercourse with her, she said: Abu Talha, if some people borrow something from another family and then (the members of the family) ask for its return, would they resist its return? He said: No. She said: I inform you about the death of your son. He was annoyed, and said: You did not inform me until I had a sexual intercourse with you and you later on gave me information about my son. He went to Allah's Messenger (may peace be upon him) and informed him what had happened. Thereupon Allah's Messenger (may peace be upon him) said: May Allah bless both of you in the night spent by you! He (the narrator) said: She became pregnant. Allah's Messenger (may peace he upon him) was in the course of a journey and she was along with him and when Allah's Messenger (may peace be upon him) came back to Medina from the journey he did not enter (his house) (during the night). When the people came near Medina, she felt the pangs of delivery. He (Abu Talha) remained with her and Allah's Messenger (may peace be upon him) proceeded on. Abu Talha said: O Lord, you know that I love to go along with Allah's Messenger when he goes out and enter along with him when he enters and I have been detained as Thou seest. Umm Sulaim said: Abu Talha, I do not feel (so much pain) as I was feeling formerly, so better proceed on. So we proceeded on and she felt the pangs of delivery as they reached (Medina) and a child was born and my mother said to me: Anas, none should suckle him until you go to Allah's Messenger (may peace be upon him) tomorrow morning. And when it was morning I carried him (the child) and went along with him to Allah's Messenger (may peace beupon him). He said: I saw that he had in his hand the instrument for the cauterisation of the camels. When he saw me. he said: This is, perhaps, what Umm Sulaim has given birth to. I said: Yes. He laid down that instrument on the ground. I brought that child to him and placed it in his lap and Allah's Messenger (may peace be upon him) asked Ajwa dates of Medina to be brought and softened them in his month. When these had become palatable he placed them in the mouth of that child. The child began to taste them. Then Allah's Messenger (may peace be upon him) said: See what love the Ansar have for dates. He then wiped his face and named him 'Abdullah.
Book 31, Number 6014:
This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters.
Chapter 21: THE MERITS OF BILAL (ALLAH BE PLEASED WITH HIM)
Book 31, Number 6015:
Abu Huraira reported that Allah's Messenger (may peace be upon him) said to Bilal: Bilal, narrate to me which act at the time of morning prayer you did in Islam for which you hope to receive good reward, for I heard during the night the sound of your steps before me in Paradise. Bilal said: I did not do any act in Islam for which I hope to get any benefit but this that when I perform complete ablution during the night or day I observe prayer with that purification what Allah has ordained for me to pray.
Chapter 22: THE MERITS OF 'ABDULLAH B. MAS'UD AND THAT OF HIS MOTHER (ALLAH BE PLEASED WITH THEM)
Book 31, Number 6016:
Abdullah reported that when this verse was revealed:" There is no harm on persons who believe and perform good acts, what they had eaten (formerly) when they avoided it (now) and they affirmed their

faith" (v. 93) up to the end. Allah's Messenger (may peace be upon him) said to me: You are one amongst them.
Book 31, Number 6017:
Abu Musa reported: When I and my brother came from Yemen we used to consider Ibn Mas'ud and his mother amongst the members of the household. of Allah's Messenger (may peace be upon him) because of their visiting them frequently and staying there for long (periods of) time.
Book 31, Number 6018:
Abu Musa. reported: I came to Allah's Messenger (may peace be upon him) and thought that 'Abdullah was amongst the members of the family, or like that.
Book 31, Number 6019:
Abu Ishaq reported that he heard Abu'l-Ahwas say: I was along with Abu Musa and Abu Mas'ud as Ibn Mas'ud died and one of them said to the other: Do you find one like him besides him? Thereupon he said: Do you say this (no one can be his rival)? He was admitted (to the company of the Holy Prophet) whereas we were detained and he had been present in the company of Allah's Messenger (may peace be upon him) whereas we had been absent.
Book 31, Number 6020:
Abu Ahwas reported: We were in the house of Abu Musa along with some of the companions of 'Abdullah and they were looking at the Holy Book. 'Abdullah stood up, whereupon Abu Mas'ud said: I do not know whether Allah's Messenger, (may peace be upon him) has left after him one having a better knowledge (of Islam) than the man who is standing. Abu Musa said: If you say this, that is correct, because he had been present when we had been absent and he was permitted when we were detained.
Book 31, Number 6021:
Zaid b. Wahab reported: I was sitting along with Hudhaifa and Abu Musa, and the rest of the hadith is the same.
Book 31, Number 6022:
'Abdullah (b. Mas'ud) reported that he (said to his companions to conceal their copies of the Qur'an) and further said: He who conceals anything he shall have to bring that which he had concealed on the Day of judgment, and then said: After whose mode of recitation you command me to recite? I in fact recited before AIlah's Messenger (may peace be upon him) more than seventy chapters of the Qur'an and the Companions of Allah's Messenger (may peace be upon him) know it that I have better understanding of the Book of Allah (than they do), and if I were to know that someone had better understanding than I, I would have gone to him. Shaqiq said: I sat in the company of the Companions of Mubkmmad (may peace be upon him) but I did not hear anyone having rejected that (that is, his recitation) or finding fault with it.
Book 31, Number 6023:
Abdullah reported: By Him besides Whom there is no god, there is no chapter in the Book of Allah about which I do not know as to where it was revealed and there is no verse about which I do not know in what context it was revealed, and if I were to know of one having a better understanding of the Book of Allah than I (and I could reach him) on the back of the mule, I would have definitely gone to him on camel's back.
Book 31, Number 6024:
Masruq reported: We used to go to Abdullah b. 'Amr and talk to him, Ibn Numair said: One day we made a mention of Abdullah b. Mas'ud, whereupon he said: You have made mention of a person whom I love more than anything else. I heard Allah's Messenger (may peace be upon him) as saying: Learn Qur'an from four persons: Ibn Umm 'Abd (i. e. 'Abdullah b. Mas'ud) he started from him-then Mu'adh b. Jabal and Ubayya b. Ka'b, then Salim the ally of Abu Hudhaifa.
Book 31, Number 6025:
Masruq reported: We were in the company of Abdullah b 'Amr that we made a mention of a hadith from Abdullah b. Mas'ud; thereupon he said: That is a person whose love ever remains (fresh in my heart) after I heard Allah's Messenger (may peace be upon him) as saying: Learn Qur'an from four

persons: Ibn Umm 'Abd, i e. Abdullah b. Mas'ud and he started from his name-then Ubayy b. Ka'b and Mu'adh b Jabal. Zuhri did not make a mention of the words yaquluhu in his narration

Book 31, Number 6026:

This hadith has been reported on the authority of Abu Bakr b. Abu Shaiba and Abu Kuraib, and both of them said: Abu Mu'awiya narrated to us from A'mash on the authority of Jarir and Waki', and in a narration of Abu Bakr transmitted on the authority of Abu Mu'awiya the mention of Mu'adh has preceded Ubayy's, and in the narration transmitted on the authority of Abu Kuraib, the name of Ubayy preceded Mu'ddh's. This tradition has been transmitted on the authority of Shulba through A'mash, but there is a difference of order of the four.

Book 31, Number 6027:

Masruq reported: They made a mention of Ibn Mas'ud before 'Abdullah b. Amr, whereupon he said: He is a person whose love is always fresh in my heart after I heard Allah's Messenger (may peace be upon him) as saying: Learn the recita- tion of the Qur'an from four persons: from Ibn Mas'ud, Salim, the ally of Abu Hudhaifa, Ubayy b. Ka'b, Mu'adh b. Jabal.

Book 31, Number 6028:

Ubaidullah b. Mu'adh reported it on the authority of his father Shu'ba with the same chain of transmitters and he made this addition. He made a mention of these two names but I do not know whose name he mentioned first.

Book 31, Number 6029:

Anas is reported to have said: Four persons collected the Qur'an during the lifetime of Allah's Messenger (may peace be upon him) and all of them were Ansar: Mu'adh b. Jabal, Ubayy b. Ka'b, Zaid b. Thabit, Abu Zaid. Qatada said: Anas, who was Abu Zaid? He said: He was one of my uncles.

Chapter 23: THE MERITS OF UBAYY B. KA'B AND A GROUP OF ANSAR (ALLAH BE PLEASED WITH THEM)

Book 31, Number 6030:

Hammam said: I said to Anas b. Malik: Who collected the Qur'an during the lifetime of Allah's Messenger (may peace be upon him)? He said: Four (persons), all of them belonging to Ansir: Ubayy b. Ka'b, Mu'adh b. Jabal, Zaid b. Thabit and a person from the Ansar whose Kunya was Abu Zaid.

Book 31, Number 6031:

Anas b. Malik reported that Allah's Messenger (may peace be upon him) said to Ubayy: Verily Allah, the Exalted and Glorious, has commanded me to recite the Qur'an to you, whereupon he said: (Has) Allah mentioned my name to you? He said: Allah has mentioned your name to me. Thereupon he began to shed tears (of joy)

Book 31, Number 6032:

Anas b. Malik reported that Allah's Messenger (may peace be upon him) said to Ubayy b. Ka'b: I have been commanded to recite to you the Sura (al- Bayyinah) which opens with these words (Lam Yakunil-ladhiyna Kafaruu) He said: Has he mentioned to you my name? He said: Yes; thereupon he shed tears of joy. This hadith has been narrated on the authority of Anas through another chain of transmitters.

Chapter 24: THE MERITS OF SA'D B MU'ADH (ALLAH BE PLEASED WITH HIM)

Book 31, Number 6033:

Jabir b. 'Abdullah reported Allah's Messenger (may peace be upon him) as saying while the bier of Sa'd b. Mu'adh was placed before them: The Throne of the most Gracious shook at the death of Sa'd b. Mu'adh.

Book 31, Number 6034:

Jabir reported that the Throne of the most Compassionate shook because of the death of Sa'd b. Mu'adh.

Book 31, Number 6035:

Anas b. Malik reported Allah's Messenger (may peace be upon him) as say- ing: That his bier (that of Sa'd) was placed (before them) and the Throne of the most Compassionate shook.

Book 31, Number 6036:

Al-Bara' reported that a garment of silk was presented to Allah's Messenger (may peace be upon him). His Companions touched it and admired its softness; there- upon he said: Do you admire the softness of this (cloth)? The handkerchiefs of Sa'd b. Mu'adh in Paradise are better than this.
Book 31, Number 6037:
This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters.
Book 31, Number 6038:
This hadith has been reported on the authority of Shu'ba combining the two chains of transmitters. Anas b Malik reported that Allah's Messenger (may peace be upon him) was presented a garment of sundus and he prohibited the use of silk. The persons admired it, whereupon he said: By Him in Whose Hand is the life of Muhammad, the kerchiefs of Sa'd b. Mu'adh in Paradise are better than this.
Book 31, Number 6039:
Anas reported the king of Dumat al-Jandal presented to Allah's Messenger (may peace be upon him) the garment and lie made no mention (of the fact) that he prohibited the use of silk.
Chapter 25: THE MERITS OF ABU DUJANA (ALLAH BE PLEASED WITH HIM)
Book 31, Number 6040:
Anas reported that Allah's Messenger (may peace be upon him) took hold of his sword on the Day of Uhud and said: Who would take it from me? All the persons stretched their hands saying: I would do it, I would do it. He (Allah's Apostle) said: Who would take it in order to fulfil its rights? Then the people withdrew their hands. Simak b. Kharasha Abu Dujana said: I am here to take it and fulfil its rights. He took it and struck the heads of the polytheists.
Chapter 26: THE MERITS OF 'ABDULLAH B. 'AMR B. HARAM, THE FATHER OF JABIR (ALLAH BE PLEASED WITH HIM)
Book 31, Number 6041:
Jabir b. 'Abdullah reported: The dead body of my father was brought and he was covered (with cloth) and it had been mutilated. I made an attempt to lift the cloth, but my people prohibited me to do so. I again made an attempt to lift the cloth, but my people prohibited me. Thereupon Allah's Messenger (may peace be upon him) lifted it or he commanded it to be lifted. He heard the noise (of a loud) weeping, or the noise of a woman mourner. He inquired who she was. They said: The daughter of 'Amr or the sister of Amr, whereupon he said: Why does she weep? The Angels provide him shade with the help of their Wings until he would be lifted (to his heavenly abode)
Book 31, Number 6042:
Jabir b. 'Abdullah reported: My father fell as a martyr on the Day of Uhud and I attempted to uncover his face and weep, but they (the Companions of the Holy Prophet) forbade me to do this, whereas Allah's Messenger (may peace be upon him) did not forbid me and Fatima bint Amr, the sister of my father, was also weeping There- upon Allah's Messenger (may peace be upon him) said: You may weep or you may not weep; the Angels provide him shade with the help of their wings until you lift him (to be buried in the grave).
Book 31, Number 6043:
This hadith has been narrated on the authority of Jabir through another chain of transmitters, but with this difference that there is no mention of the Angels and the weeping of a female mourner.
Book 31, Number 6044:
Jabir reported: My father was brought in a state that his ears had been cut off and (his dead body) was placed before Allah's Apostle (may peace be upon him), the rest of the hadith is the same.
Chapter 27: THE MERITS OF JULAIBIB (ALLAH BE PLEASED WITH HIM)
Book 31, Number 6045:
Abu Barza reported that Allah's Apostle (may peace be upon him) was there in a battlefield that Allah conferred upon him the spoils of war. He said to his Companions: Is anyone missing amongst you? They said: So and so and so. He again said: Is there anyone missing amongst you? They said: So and so and so. He then said: Is there anyone missing amongst you? They said: No. Thereupon he (the Holy Prophet) said: But I am missing Julaibib. They (his Companions) searched him amongst those who had been killed and they found him by the side of seven (dead bodies) whom he had killed and he had been killed (by the oppoments). Allah's Apostle (may peace be upon him) came there and stood (by

his side) and said: He killed seven (persons). Then (his opponents) killed him. He is mine and I am his. He then placed him upon his hands and there was none else to lift but Allah's Apostle (may peace be upon him). Then the grave was dug for him and he was placed in the grave and no mention is made of a bath.

Chapter 28: THE MERITS OF ABU DHARR (ALLAH BE PLEASED WITH HIM)

Book 31, Number 6046:

'Abdullah b. Samit reported that Abu Dharr said: We set out from our tribe Ghafir who look upon the prohibited months as permissible months. I and my brother Unais and our mother stayed with our maternal uncle who treated us well. The men of his tribe fell jealous and they said: When you are anay from your house, Unais commits adultery with your wife. Our -naternal uncle came and he accused us of the sin which was conveyed to him. I said: You have undone the good you did to us. We cannot stay with you after this. We came to our camels and loaded (our) luggage. Our maternal uncle began to weep covering himself with (a piece of) cloth. We proceeded on until we encamped by the side of Mecca. Unais cast lot on the camels (we had) and an equal number (above that). They both went to a Kahin and he made Unais win and Unais came with our camels and an equal number along with them. He (Abu Dharr) said: My nephew, I used to observe prayer three years before my meeting with Allah's Messenger (may peace be upon him). I said: For whom did you say prayer? He said: For Allah. I said: To which direction did you turn your face (for observing prayer)? He said: I used to turn my face as Allah has directed me to turn my face. I used to observe the night prayer at the time of the end of night and I fell down in prostration like the mantle until the sun rose over me. Unais said: I have a work in Mecca, so you better stay here.

Unais went until he came to Mecca and he came to me late. I said: What did you do? He said: I met a person in Mecca who is on your religion and he claims that verily it is Allah Who has sent him. I said: What do the people say about him? He said: They say that he is a poet or a Kahin or a magician. Unais who was himself one of the poets said. I have heard the words of a Kahin but his words in no way resemble his (words). And 1 also compared his words to the verses of poets but such words cannot be uttered by any poet. By Allah, he is truthful and they are liars. Then I said: you stay here, until I go, so that I should see him. He said: I came to Mecca and I selected an insignificant person from amongst them and said to him: Where is he whom you call as-Sabi? He pointed out towards me saying: He is Sabi. Thereupon the people of the valley attacked me with sods and bows until I fell down unconscious. I stood up after havin. regained my consciousness and I found as if I was a red idol. I came to Zamzarn and washed blood from me and drank water from it and listen, O son of my brother, I stayed there for thirty nights or days and there was no food for me but the water of Zamzarn. And I became so bulky that there appeared wrinkles upon my stomach, and I did not feel any hunger in my stomach. It was during this time that the people of Mecca slept in the moonlit night and none was there to eircumambulate the House but only two women who had been invoking the name of Isafa, and Na'ila (the two idols).

They came to me while in their circuit and I said: Marry one with the other, but they did not dissuade from their invoking. They came to me and I said to them: Insert wood (in the idols' private parts). (I said this to them in such plain words) as I could not express in metaphorical terms. These women went away crying and saying: Had there been one amongst our people (he would have taught a lesson to you for the obscene words used for our idols before us). These women met Allah's Messenger (may peace be upon him) and Abu Bakr who had also been coming down the hill. He asked them: What has happened to you? They said: There is Sabi, who has hidden himself between the Ka'ba and its curtain. He said: What did he say to you? They said: He uttered such words before us as we cannot express. Allah's Messenger (may peace be upon him) came and he kissed the Black Stone and circumambulated the House along with his Companion and then observed prayer, and when he had finished his prayer, Abu Dharr said: I was the first to greet him with the salutation of peace and uttered (these words) in this way; Allah's Messen- ger, may there be peace upon you, whereupon he said: It may be upon you too and the mercy of Allah. He then said: Who are you? I said: From the tribe of Ghifar. He leaned his hand and placed his finger on his forehead and I said to myself: Perhaps he has not liked it that I belong to the tribe of Ghifar.

I attempted to catch hold of his hand but his friend who knew about him more than I dissuaded me f rom doing so. He then lifted his head and said: Since how long have you been here? I said: I have been here for the last thirty nights or days. He said: Who has been feeding you? I said: There has been no food for me but the water of Zamzam. I have grown so bulky that there appear wrinkles upon my stomach and I do not feel any hunger. He said: It is blessed (water) and it also serves as food. Thereupon Abu Bakr said: Allah's Messenger, let me serve as a host to him for tonight, and then Allah's Messenger (may peace be upon him) proceeded forth and so did Abu Bakr and I went along with them. Abu Bakr opened the door and then he brought for us the raisins of Ta'if and that was the first food which I ate there. Then I stayed as long as I had to stay. I then came to Allah's Messenaer (may peace be upon him) and he said: I have been shown the land abound- ing in trees and I think it cannot be but that of Yathrib (that is the old name of Medina). You are a preacher to your people on my behalf. I hope Allah would benefit them through you and He would reward you. I came to Unais and he said: What have you done? I said: I have done that I have embraced Islam and I have testified (to the prophethood of Allah's Messenger). He said: I have no aversion for your religion and I also embrace Islam and testify (to the prophethood of Muhammad). Then both of us came to our mother and she said: I have no aversion for your religion and I also embrace Islam and testify to the prophethood of Muhammad. We then loaded our camels and came to our tribe Ghifir and half of the tribe embraced Islam and their chief was Aimi' b. Rahada Ghifirl and he was their leader and hall of the tribe said: We will embrace Islam when Allah's Messenger (may p,. ace be upon him) would come to Medina, and when Allah's Messenger (may peace be upon him) came to Medina the remaining half also embraced Islam. Then a tribe Aslam came to the Holy Prophet (may peace be upon him) and said: Allah's Messenger, we also embrace Islam like our brothers who have embraced Islam. And they also embraced Islam. Thereupon Allah's Messenger (may peace be upon him) said: Allah granted pardon to the tribe of Ghifar and Allah saved (from destruction) the tribe of Aslam.

Book 31, Number 6047:

This hadlth has been narrated on the authority of Humaid b. Hilal with the same chain of transmitters but with this addition:" As I came to Mecca, Unais said: (Well), go but be on your guard against the Meccans for they are his enemies and are annoyed with him."

Book 31, Number 6048:

Abdullah b. Samit reported that Abu Dharr said: Son of my brother, I used to observe prayer two years before the advent of Allah's Apostle (may peace be upon him). I said: To which direction did you turn your face? He said: To which Allah directed me to turn my face. The rest of the hadith is the same but with this addition that they went to a Kahin and his brother Unais began to praise him until he (in verses declared) him (Unais) as winner (in the contest of poetry), and so we got his camels, mixed them with our camels, and there is in this hadith also these words that Allah's Apostle (may peace be upon him) came there and he circumambulated the House and observed two Rak'ahs of prayer behind the Station (of Ibrahim). I came to him and I was the first amongst persons to greet him with Assalam-o-'Alaikum, and I said to Allah's Messenger Let there be peace upon you. And he said: Let there be peace upon you too; who are you? And in the hadith (these words are) also found: Since how long have you been here? And Abu Bakr said: Let him be my guest tonight.

Book 31, Number 6049:

Ibn 'Abbas reported that when Abu Dharr heard of the advent of the Apostle (may peace be upon him) in Mecca he said: Brother, ride in this valley and bring information for me about the person who claims that there comes to him information from the Heavens. Listen to his words and then come to me. So he rode on until he came to Mecca and he heard his words (the sacred words of the Holy Prophet) and then came back to Abu Dharr and said: I have seen him exhorting (people) to develop good morals and his expressions can in no way be termed as poetry. He (Abu Dharr) said: I have not been satisfied with it regarding that which I had in my mind (as I sent you). So he took up provisions for the journey and a small water-skin con- taining water (and set forth) until he came to Mecca. He came to the mosque (Ka'ba) and began to find out Allah's Apostle (may peace be upon him) and he did not re- cognise him (the Holy Prophet) and he did not even like that he should ask about him from anyone until it was night, and he slept. 'All saw him and found him to be a stranger. So he went with

him. He followed hive but one did not make any inquiry from the other about anything until it was morning. He then brought the water and his provisions to the mosque and spent a day there, but he did not see Allah's Apostle (may peace be upon him) until it was night. He then returned to his bed that there happened to pass 'Ali and he said: This man has not been able to find his destination until this time. He made him stand and he went with him and no one made an in- quiry from his companion about anything. And when it was the third day he did the same. 'Ali made him stand up and brought him along with him. He said: By Him, besides Whom there is no god, why don't you tell me (the reason) which brought you here to this town? He said: (I shall do this) provided you hold me promise and a covenant that you would guide me aright. He then did that. He ('Ali) said: Verily, he Is truthful and he is a Messenger of Allah (may peace be upon him) and when it is morning, follow me and if I would say anything from which I would sense fear about you I would stand (in a manner) as if I was throwing water and if I move on, you then follow me until I get in (some house). He did that and I followed him until he came to Allah's Messenger (may peace be upon him). He entered (the house) of Allah's Apostle (may peace be upon him) along with him and listened to his words and embraced Islam at his very place. Allah's Apostle (may peace be upon him) said to him: Go to your people and inform them until my command reaches you. Thereupon he said: By Him in Whose Hand is my life, I shall say to the people of Mecca this thing at the top of my voice So he set forth until he came to the mosque and then spoke at the top of his voice (saying): I bear testimony to the fact that there is no god but Allah and that Muhammad is the Messenger of Allah. The people attacked him and made him fall down when 'Abbas came and he leaned over him and said: Woe be upon you, don't you know that he is from amongst the tribe of Ghifar and your trad- ing route to Syria passes through (the settlements of this tribe), and he rescued him. He (Abu Dharr) did the same on the next day and they (the Meccans) again attacked him and Abbas leaned upon him and he rescued him.

Chapter 29: THE MERITS OF JARIR B. ABDULLAH (ALLAH BE PLEASED WITH HIM)

Book 31, Number 6050:

(6050) Jarir b. 'Abdullah said: Allah's Messenger (may peace be upon him) never refused me permission to see him since I embraced Islam and never looked at me but with a smile.

Book 31, Number 6051:

Jarir reported: Since I embraced Islam Allah's Messenger (may peace be upon him) never refused to see me and he did not see me but with a smile on his face. Ibn Numair has made this addition to this hadith which has been reported on the authority of Ibn Idris that he (Jarir) made this complaint to him (to the Holy Prophet): I cannot sit upon the horse with firmness, whereupon he (Allah's Apostle) struck his chest with his hand and prayed: O Allah, make him steadfast and rightly-guided.

Book 31, Number 6052:

Jabir reported that there was in pre-Islamic days a temple called Dhu'l- Khalasah and it was called the Yamanite Ka'ba or the northern Ka'ba. Allah's Messenger (may peace be upon him) said unto me: Will you rid me of Dhu'l-Khalasah and so I went forth at the head of 350 horsemen of the tribe of Ahmas and we destroyed it and killed whomsoever we found there. Then we came back to him (to the Holy Prophet) and informed him and he blessed us and the tribe of Ahmas.

Book 31, Number 6053:

Jarir b. 'Abdullah al-Bajali said: Allah's Messenger (may peace be upon him) said to me: Can't on rid me of Dhu'I-Khalasah, the idol-house of Khath'am, and this idol-house was called the Yamanite Ka'ba. So I went along with 150 horsemen and I could not sit with steadfastness upon the horse. I made the mention of it to Allah's Messenger (may peace be upon him) and he struck his hand on my chest and said: O Allah, grant him steadfastness and make him the guide of righteousness and the rightly-guided one. So he went away and he set fire to it. Then Jarir sent some person to Allah's Messenger (may peace be upon him) whose Kunya was Abu Arta to give him the happy news about that. He came to Allah's Messenger (may peace be upon him) and said: I have not come to you (but with the news) that we have left Dhu'l-Khalasah as a scabed camel. Thereupon Allah's Messenger (may peace be upon him) blessed the horses of Ahmas and the men of their tribe five times.

Book 31, Number 6054:

This hadith has been narrated on the authority of Ismail with different chains of transmitters and in the badith transmitted on the authority of Marwan (the words are):" A person giving the glad tidings on behalf of Jarir came or Abu Husain b. Rabi'a came in order to give glad tidings to Allah's Apostle (may peace be upon him).

Chapter 30: THE MERITS OF 'ABDULLAH B. ABBAS (ALLAH BE PLEASED WITH HIM)

Book 31, Number 6055:

Ibn 'Abbas reported that Allah's Messenger (may peace be upon him) came to privy and I placed for him water for ablution, When he came out he said: Who placed it here? And in a version of Zuhair they (the Companions) said, and in the version of Abu Bakr (the words are): I said: It is Ibn 'Abbas (who has done that), whereupon he (the Holy Prophet) said: May Allah grant him deep understanding of religion.

Chapter 31: THE MERITS OF ABDULLAH B. UMAR (ALLAH BE PLEASED WITH HIM)

Book 31, Number 6056:

Ibn 'Umar reported: I saw in a state of sleep as if I have in my hand a piece of silk cloth and there is no place in the Paradise where I intend to reach but that piece of cloth does not fly towards it. I made a mention of it to Hafsa (the sister of Ibn 'Umar) and Hafsa made a mention of it to Allah's Apostle (may peace be upon him), whereupon Allah's Apostle (may peace be upon him) said: I find 'Abdullah b 'Umar a pious person.

Book 31, Number 6057:

Ibn 'Umar reported that when a person saw anything in sleep during the lifetime of Allah's Messenger (may peace he upon him) he narrated it to Allah's Messenger, and I also had a longing that I should also see in a dream something which I should narrate to Allah's Apostle (may peace be upon him) and I was at that time an unmarried young man. I was sleeping in the mosque during the lifetime of Allah's Messenger (may peace be upon him) tl) at I saw in a dream as if two Angels have taken hold of me and they have carried me to the fire, and, lo, it was built like the easing of a well and had two pillars like those of a well; and, lo, there were people in it whom I knew and I cried out: I seek refuge with Allah from Hell-fire; I seek refuge with Allah from Hell-fire. Then another Angel joined the two others, and said unto me: You need not fear I narrated this dream to llafsa and she narrated it to Allah's Messenger, whereupon Allah's Apostle said: Worthy is this man Abdullah, O that he would pray at night, and Silim added that Abdullah afterwards slept only but for a small part of the night.

Book 31, Number 6058:

Ibn Umar reported: I used to spend nights in the mosque and by that time I had no wife and children. I saw in a dream as if I am being taken to a well. I made a mention of it to Allah's Messenger (may peacebe upon him). The rest of the hadith is the same.

Chapter 32: THE MERITS OF ANAS B. MALIK (ALLAH BE PLEASED WITH HIM)

Book 31, Number 6059:

Anas reported that Umm Sulaim said (to the Holy Prophet) Allah's Messenger, here is your servant Anas, invoke blessings of Allah upon him. Thereupon he (the Holy Prophet) said: O Allah, make an increase in his wealth, and progeny, and confer blessings upon him in everything Thou hast bestowed upon him.

Book 31, Number 6060:

Anas reported (that his mother) Umm Sulaim said (to the Holy Prophet) Allah's Messenger, here is your servant Anas. The rest of the hadith is the same.

Book 31, Number 6061:

This hadith has been reported on the authority of Anas through another chain of transmitters.

Book 31, Number 6062:

Anas reportedAllah's Apostle (may peace be upon him) visited us and there was none else (in the house) but I, my mother and my mother's sister Umm Haram. My mother said to him: Allah's Messenger, here is a small servant of yours, invoke blessings of Allah upon him. And he invoked blessings for me (that I should be bestowed upon) every good and this was what he (said) at the end of

what be supplicated for me: O Allah, make an increase in his wealth, and progeny, and cqnfer blessings (upon him) in (each one) of them.

Book 31, Number 6063:

Anas reported: My mother Umm Anas came to Allah's Messenger (may peace be upon him). And she prepared my lower garment out of the half of her headdress and (with the other half) she covered my upper body and said: Allah's Messenger, here is my son Unais; I have brought him to you for serving you. Invoke blessings of Allah upon him. Thereupon he (the Holy Prophet) said: O Allah, make an increase in his wealth, and progeny. Anas said: By Allah, my fortune is huge and my children, and grand-children are now more than one hundred.

Book 31, Number 6064:

Anas b. Malik said: Allah's Messenger (may peace be upon him) passed (by our house) that my mother Umm Sulaim listened to his voice and said: Allah's Messenger, let my father and mother be sacrificed for thee, here is Unais (and requested him to invoke blessings upon me). So Allah's Messenger (may peace be upon him) invoked three blessings upon me. I have seen (the results) of the two in this very world (in regard to wealth and progeny) and I hope to see (the result) of the third one in the Hereafter.

Book 31, Number 6065:

Anas reported: Allah's Messenger (may peace be upon him) came to me as I was playing with playmates. He greeted and sent me on an errand and I made delay in going to my mother. When I came to her she said: What detained you? I said: Allah's Messenger (may peace be upon him) sent me on an errand. She said: What was the purpose? I said: It is something secret. Therupon she said: Do not then divulge the secret of Allah's Messenger (may peace be upon him) to anyone. Anas said: By Allah, if I were to divulge it to anyone, then, O Thabit, I would have divulged it to you.

Book 31, Number 6066:

Anas b. Malik reported that Allah's Apostle (may peace be upon him) told me something secretly. I informed none about that and Umm Sulaim asked me about it, but I did not tell her even.

Chapter 33: THE MERITS OF 'ABDULLAH B. SALAM (ALLAH BE PLEASED WITH HIM)

Book 31, Number 6067:

'Amir b. Sa'd reported that he heard his father (Sa'd b. Abi Waqqas) say: never heard Allah's Messenger (may peace be upon him) say unto one living and moving about that he was in Paradise except to 'Abdullah b. Salim.

Book 31, Number 6068:

Qais b. 'Ubada reported: I was in the company of some persons, amongst whom some were the Companions of Allah's Apostle (may peace be upon him) in Medina, that there came a person whose face depicted the fear (of Allah). Some people said: He is a person from amongst the people of Paradise; he is a person from amongst the people of Paradise. He observed two short rak'ahs of prayer and then went out. I followed him and he got into his house and I also got in and we began to converse with each other. And when he became familiar (with me) I said to Him: When you entered (the mosque) before (your entrance in the house) a person said so and so (that you are amongst the people of Paradise), whereupon he said: It is not meet for anyone to say anything which he does not know. I shall (now) tell you why they (say) this. I saw a dream during the lifetime of Allah's Messenger (may peace be upon him) and narrated it to him. I seemed to be in a garden [he described its vastness, its rich fructification and its verdure]; in the midst of it, there stood an iron pillar, with its base in the earth and its summit in the sky: and upon its summit there was a handhold. It was said to me: Climb up this (pillar). I said to him (visitant in the dream): I am unable to do it. Thereupon a helper came to me, and he (supported) me (by catching hold of my) garment from behind and thus helped me with his hand and so I climbed up till I was at the summit of the pillar, and grasped the handhold. It was said to me: Ho d it tightly. It was at this that I woke up when (the handhold) was in fthe grip) of my hand. I narrated it (the dream) to Allah's Apostle (may peace be upon him), whereupon he said: That garden implies al-Islam and that pillar implies the pillar of Islam. And that handhold is the firmest faith (as refered to in the Qur'an). And you will remain attached to Islam until you shall die. And that man was 'Abdullah b. Salim.

Book 31, Number 6069:
Qais b. 'Ubaida reported: I was (sitting) in a company in which there were (besides others) Sa'd b. Malik and Ibn 'Umar that 'Abdullah b. Saliim happened to pass (by that side). They (the people sitting in that company) said: He is a person from amongst the dwellers of Paradise. I stood up and said to him: They say such and such (thing about you), whereupon he said: Hallowed be Allah, it is not meet for them to say (anything) of which They have no knowledge. Verily I saw as if a pillar had been raised in a green garden and there had been fixed at its (upper) end a handhold and there was a helper at its base. It was said to me: Climb up. So I climbed up and caught hold of the haildhold. I narrated (the contents of this dream) to Allah's Messenger (may peace be upon him), whereupon he said: 'Abdullah would die in a state that he would be catching hold of the firmest handhold (he would die holding fast to the faith).
Book 31, Number 6070:
Kharasha b. Hurr reported: I was sitting in a circle in the mosque of Medina and there was an old man, quite handsome. He was 'Abdullah b. Salim. He was telling good things to them (to the people sitting in that company). As he stood up (to depart) the people said: He who is desirous of looking at a person from amongst the people of Paradise should see him. I said: By Allah, I will follow him, and would try to know his residence. So I followed him and he walked on until he reached the outskirts of Medina. He then entered his house. I sought permission from him to get in, and he granted me the permission, saying: My nephew, what is the need (that has brought you here)? I said to him: As you stood up, I heard people say about you: He who is desirous of seeing a person from among the people of Paradise should look at him. So I became desirous of accompanying you. He ('Abdullah b. Salim) said: It is Allah Who knows best about the people of Paradise. I would, however, narrate to you as to why they said like it. (The story is) that while I was asleep (one night) there came to me a person (in the dream) who asked me to stand up. (So I stood up) and he caught hold of my hand and I walked along with him, and, lo, I found some paths on my left and I was about to set out upon them. Thereupon he said to me Do not set yourself on (them) for these are the paths of the leftists (denizens of Hell-fire). Then there were paths leading to the right side, whereupon he said: Set yourself on these paths. We came across a hill and he said to me: Climb up, and I attempted to climb up that I fell upon my buttocks. I made several attempts (but failed to succeed). He led until he came to a pillar (so high) that its upper end touched the sky and its base was in the earth. And there was a handhold at its upper end. He said to me Climb over it. I said: How can I climb upon it, as its upper end touches the sky? He cought hold of my hand and pushed me up and I found myself suspended with the handhold. He then struck the pillar and it fell down, but I remained attached to that handhold until it was morning (and the dream was thus over). I came to Allah's Apostle (may peace be upon him) and narrated it to him. He said: So far as the paths which you saw on your left are concerned, these are paths of the leftists (denizens of Hell) and the paths which you saw on your right, these are the paths of the rightists (the dwellers of Paradise) and the mountain represents the destination of the martyrs which you would not be able to attain. The pillar implies the pillar of Islam. and so far as the handhold is concerned, it implies the handhold of Islam, and you would hold to it fastly until you would meet death.
Chapter 34: THE MERITS OF HASSAN B. THABIT (ALLAH BE PLEASED WITH HIM)
Book 31, Number 6071:
Abu Huraira reported that 'Umar happened to pass by Hassan as he was reciting verses in the mosque. He (Hadrat 'Umar) looked towards him (meaningfully), whereupon he (gassin) said: I used to recite (verses) when one better than you (the Holy Prophet) had been present (here). He then looked towards Abu Huraira and said to him: I adjure you by Allah (to tell) if you had not heard Allah's Messenger (may peace be upon him) as saying: (Hassan), give a reply on my behalf; Allah I help him with Ruh-ul-Qudus. He (Abu Huraira) said: By Allah, it is so (i. e. the Holy Prophet actually said these words).
Book 31, Number 6072:
Ibn Musayyib reported that Hassan said to a circle in which there was also Abu Huraira: Abu Huraira, I adjure you by Allah (to tell) whether you-had not heard Allah's Messenger (may peace be upon him) saying like this.
Book 31, Number 6073:

'Abd al-Rahman reported that he heard Hassin b. Thabit al-Ansari call Abu Huraira to bear witness by saying: I adjure you by Allah if you had not heard Allah's Apostle (may peace be upon him) saying: Hassin, give a reply on behalf of the Messenger of Allah. O Allah, help him with Ruh-ul-Qudus. Abu Huraira said: Yes, it is so.
Book 31, Number 6074:
Al-Bari' b. 'Azib reported: I heard Allah's Messenger (may peace be upon him) as saying: Hassan b. Thibit, write satire (against the non-believers) ; Gabriel is with you. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters.
Book 31, Number 6075:
Hisham reported on the authority of his father that Hassan b. Thabit talked much about 'A'isha. I scolded him, whereupon she said: My nephew, leave him for he defended Allah's Messenger (may peace be upon him).
Book 31, Number 6076:
This hadith has been narrated on the authority of Hishim with the same chain of transmitters.
Book 31, Number 6077:
Masruq reported: I visited 'A'isha when Hassin was sitting there and reciting verses from his compilation: She is chaste and prudent. There is no calumny against her and she rises up early in the morning without eating the meat of the un- mindful. 'A'isha said: But you are not so. Masruq said: I said to her: Why do you permit him to visit you, whereas Allah has said:" And as for him among them who took upon himself the main part thereof, he shall have a grievous punishment" (XXIV. ll)? Thereupon she said: What tornient can be more severe than this that he has become blind? He used to write satire as a rebuttal on behalf of Allah's Messenger (may peace be upon him).
Book 31, Number 6078:
This hadith has been reported on the authority of Shu'ba with the same chain of transmitters but with a slight variation of wording.
Book 31, Number 6079:
'A'isha reported that Hassin said: Allah's Messenger, permit me to write satire against Abu Sufyan, whereupon he said: How can it be because I am also related to him? Thereupon he (Hassan) said: By Him Who has honoured you. I shall draw you out from them (their family) just as hair is drawn out from the fermented (flour). Thereupon Hassan said: The dignity and greatness belongs to the tribe of Bint Makhzum from amongst the tribe of Hisham, whereas your father was a slave.
Book 31, Number 6080:
'Urwa reported on the same chain of transmitters that Hassan b. Thabit sought permission from Allah's Apostle (may peace be upon him) to satirise against the polytheists, but he did not mention Abu Sufyan. And instead of the word al- Khamir, the word al-'Ajin was used.
Book 31, Number 6081:
'A'isha reported that Allah's Messenger (may peace be uport him) said. Satirise against the (non-believing amongst the) Quraish, for (the satire) is more grievous to them than the hurt of an arrow. So he (the Holy Prophet) sent (someone) to Ibn Rawiha and asked him to satirise against them, and he composed a satire, but it did not appeal to him (to the Holy Prophet). He then sent (someone) to Ka'b b. Malik (to do the same, but what he composed did not appeal to the Holy Prophet). He then sent one to Hassan b. Thabit. As he got into his presence, Hassan said: Now you have called for this lion who strikes (the enemies) with his tail. He then brought out his tongue and began to move it and said: By Him Who has sent you with Truth, I shall tear them with my tongue as the leather is torn. Thereupon Allah's Messenger (may peace be upon him) said: Don't be hasty; (let) Abu Bakr who has the best know- ledge of the lineage of the Quraish draw a distinction for you in regard to my lineage, as my lineage is thesame as theirs. Hassan then came to him (Abu Bakr) and after making inquiry (in regard to the lineage of the Holy Prophet) came back to him (the holy Prophet) and said: Allah's Messenger, he (Abu Bakr) has drawn a distinction in vour lineage (and that of the Quraish) By Him Who has sent you with Truth, I shall draw out from them (your name) as hair is drawn out from the flour. 'A'isha said: I heard Allah's Messenger (may peace be upon him) as saying to Hassin: Verily Ruh-ul- Qudus would continue to help you so long as you put up a defence on behalf of Allah and His Messenger.

And she said: I heard Allah's Messenger (may peace be upon him) saying: Hassan satirised against them and gave satisfaction to the (Muslims) and disquieted (the non-Muslims).
You satirised Muhammad, but I replied on his behalf,
And there is reward with Allah for this.
You satirised Muhammad. virtuous, righteous,
The Apostle of Allah, whose nature is truthfulness.
So verily my father and his father and my honour
Are a protection to the honour of Muhammad;
May I lose my dear daughter, if you don't see her,
Wiping away the dust from the two sides of Kada',
They pull at the rein, going upward;
On their shoulders are spears thirsting (for the blood of the enemy) ;
our steeds are sweating-our women wipe them with their mantles.
If you had not interfered with us, we would have performed the 'Umra,
And (then) there was the Victory, and the darkness cleared away.
Otherwise wait for the fighting on the day in which Allah will honour whom He pleases.
And Allah said: I have sent a servant who says the Truth in which there is no ambiguity;
And Allah said: I have prepared an army-they are the Ansar whose object is fighting (the enemy),
There reaches every day from Ma'add abuse, or fighting or satire;
Whoever satirises the Apostle from amongst you, or praises him and helps it is all the same,
And Gabriel, the Apostle of Allah is among us, and the Holy Spirit who has no match.

Chapter 35: THE MERITS OF ABU HURAIRA AL-DAWSI AL-YAMANI (ALLAH BE PLEASED WITH HIM)

Book 31, Number 6082:

Abu Huraira reported: I invited my mother, who was a polytlieist, to Islam. I invited her one day and she said to me something about Allah's Messenger (may peace be upon him) which I hated. I came to Allah's Messenger (may peace be upon him) weeping and said: Allah's Messenger, I invited my mother to Islam but she did not accept (my invitation). I invited her today but she said to me something which I did not like. (Kindly) supplicate Allah that He may set the mother of Abu Huraira right. Thereupon Allah's Messenger (may peace be upon him) said: O Allah, set the mother of Abu Huraira on the right path. I came out quite pleased with the supplication of Allah's Apostle (may peace be upon him) and when I came near the door it was closed from within. My mother heard the noise of my footsteps and she said: Abu Huraira, just wait, and I heard the noiee of falling of water. She took a bath and put on the shirt and quickly covered her head with a headdress and opened the door and then said: Abu Huraira, I bear witness to the fact that there is no god but Allah and Mubammad is His bondsman and His Messenger. He (Abu Huraira) said: I went back to Allah's Messenger (may peace be upon him) and (this time) I was shedding the tears of joy. I said: Allah's Messenger, be happy, for Allah has responded to your supplication and He has set on the right path the mother of Abu Huraira. He (the Holy Prophet) praised Allah, and extolled Him and uttered good words. I said: Allah's Messenger, supplicate to Allah so that He may instil love of mine and that of my mother too in the believing servants and let our hearts be filled with their love, whereupon Allah's Messenger (may peace be upon him) said: O Allah, let there be love of these servants of yours, i. e. Abu Huraira and his mother, in the hearts of the believing servants and let their hearts be filled with the love of the believing servants. (Abu Huraira said: This prayer) was so well granted by Allah that no believer was ever born who heard of me and who saw me but did not love me.

Book 31, Number 6083:

Al-A'raj reported that he heard Abu Huraira as saying: You are under the impression that Abu Huraira transmits so many ahadith from Allah's Messenger (may peace up upon him) ; (bear in mind) Allah is the great Reckoner. I was a poor man and I served Allah's Messenger (may peace be upon him) being satisfied with bare subsistence, whereas the immigrants remained busy with transactions in the bazar; while the Ansar had been engaged in looking after their properties. (He further reported) that Allah's Messenger (may peace be upon him) said: He who spreads the cloth would not forget anything that he

would hear from me. I spread my cloth until he narrated something. I then pressed it against my (chest), so I never forgot anything that I heard from him.

Book 31, Number 6084:

This hadith has been transmitted on the authority of Abu Huraira but with the variation that the hadith transmitted on the authority of Malik conclude with the words of Abu Huraira and there is no mention of a transmission of these from Allah's Apostle (may peace be upon him):" who spreads his cloth," to the end.

Book 31, Number 6085:

'A'isha reported: Don't you feel surprised at Abu Huraira? He came (one day) and sat beside the nook of my apartment and began to narrate (the hadith of Allah's Apostle). I was hearing while I was engaged in extolling Allah (reciting Subhan Allah) constantly. He stood up before I finished my repetition of Subhan Allah. if I were to meet him I would have warned him in stern words that Allah's Messenger (may peace be upon him) did not speak so quickly as you talk. Ibn Shihab transmitted on the authority of Ibn Musayyib that Abu Huraira said: People say that Abu Huraira transmits so many ahadith, whereas Allah is the Reckoner, and they say: How is it with Muhajirs and the Ansar that they do not narrate ahadith like him (like Abu Huraira)? Abu Huraira said: I tell you that my brothers from Ansar remained busy with their lands and my brothers Muhajirs were busy in transactions in the bazars, but I always kept myself attached to Allah's Messenger (may peace be upon him) with bare subsistence. I remained present (in the company of the Holy Prophet), whereas they had been absent. I retained in my mind (what the Holy Prophet said), whereas they forgot it. One day Allah's Messenger (may peace be upon him) said: He who amongst you spreads the cloth and listens to my talk and would then press it against his chest would never forget anything heard from me. So I spread my mantle and when he had concluded his talk I then pressed it against my chest and so I never forgot after that day anything that he (the Holy Prophet) said. And if these two verses would not have been revealed in the Book I would have never transmitted anything (to anybody):" Those who conceal the clear evidence and the guidance that We revealed" (ii. 159) tip to the last verse.

Book 31, Number 6086:

This hadith has been transmitted on the authority of Abu Huraira (and the words are): You say that Abu Huraira narrates so many ahadith from Allah's Messenger (may peace be upon him) ; the rest of the hadith is the same.

Chapter 36: THE MERITS OF THE PARTICIPANTS IN THE BATTLE OF BADR (ALLAH BE PLEASEIYWITH THEM) AND THE STORY OF HATIB B. ABU BALTA'A

Book 31, Number 6087:

Ubaidullah b. Rafi', who was the scribe of 'All, reported: I heard 'Ali (Allah be pleased with him) as saying: Allah's Messenger (may peace be upon him) sent me and Zubair and Miqdad saying: Go to the garden of, Khakh [it is a place between Medina and Mecca at a distance of twelve miles from Medina] and there you will find a woman riding a camel. She would be in possession of a letter, which you must get from her. So we rushed on horses and when we met that woman, we asked her to deliver that letter to us. She said: There is no letter with me. We said: Either bring out that letter or we would take off your clothes. She brought out that letter from (the plaited hair of) her head. We delivered that letter to Allah's Messenger (may peace be upon him) in which Hatib b. Abu Balta'a had informed some people amongst the polytheists of Mecca about the affairs of Allah's Messenger (may peace be upon him). Allah's Messenger (may peace be upon him) said: Hatib, what is this? He said: Allah's messenger, do not be hasty in judging my intention. I was a person attached to the Quraish. Sufyan said: He was their ally but had no relationship with them. (Hatib further said): Those who are with you amongst the emigrants have blood-relationship with them (the Quraish) and thus they would protect their families. I wished that when I had no blood-relationship with them I should find some supporters from (amongst them) who would help my family. I have not done this because of any unbelief or apostasy and I have no liking for the unbelief after I have (accepted) Islam. Thereupon Allah's Apostle (may peace be upon him) said: You have told the truth. 'Umar said: Allah's Messenger, permit me to strike the neck of this hypocrite. But he (the Holy Prophet) said: He was a participant in Badr and you little know that Allah revealed about the people of Badr: Do what you like for there is forgiveness for

you. And Allah, the Exalted and Glorious, said:" O you who believe, do not take My enemy and your enemy for friends" (lx. 1). And there is no mention of this verse in the hadith transmitted on the authority of Abu Bakr and Zubair and Ishaq has in his narration made a mention of the recitation of this verse by Sufyan.

Book 31, Number 6088:

'Ali reported that Allah's Messenger (may peace be upon him) sent me and Abu Marthad al-Ghitnavi and Zubair b. 'Awwam and we were all riders, and he said: Ride on until you reach the garden of Khakh for there is a woman amongst the polytheists and there is a letter with her sent by Hatib to the polytheists; the rest of the hadith is the same.

Book 31, Number 6089:

Jabir reported that a slave of Hatib came to Allah's Messenger (may peace be upon him) complaining against Hatib and said: Hatib will definitely go to Hell. (But) Allah's Messenger (may peace be upon him) said: You tell a lie; he would not get into that for he had taken part in Badr and in (the expedition of) Hudaibiya.

Chapter 37: THE MERITS OF THOSE WHO OWED ALLEGIANCE UNDER THE TREE (ALLAH BE PLEASED WITH THEM)

Book 31, Number 6090:

Umm Mubashshir reported that she heard Allah's Apostle (may peace be upon him) as saying in presence of Hafsa: God willing, the people of the Tree would never enter the fire of Hell one amongst those who owed allegiance under that. She said: Allah's Messenger, why not? He scolded her. Hafsa said: And there is none amongst you but shall have to pass over that (narrow Bridge). Thereupon Allah's Apostle (may peace be upon him) said: Allah, the Exalted and Glorious, has said: We would rescue those persons who are God-conscious and we would leave the tyrants to their fate there (xix. 72).

Chapter 38: THE MERITS OF ABU MU'SA ASHIARI AND ABU 'AMIR (ALLAH BE PLEASED WITH THEM)

Book 31, Number 6091:

Abu Musa reported: I was in the company of Allah's Apostle (may peace be upon him) as he had been sitting in Ji'rana (a place) between Mecca and Medina and Bilal was also there, that there came to Allah's Apostle (may peace be upon him) a desert Arab, and he said: Muhammad, fulfill your promise that you made with me. Allah's Messenger (may peace be upon him) said to him: Accept glad tidings. Thereupon the desert Arab said: You shower glad tidings upon me very much; then Allah's Messenger (may peace be upon him) turned towards Abu Musa and Bilal seemingly in a state of annoyance and said: Verily he has rejected glad tidings but you two should accept them. We said: Allah's Messenger, we have readily accepted them. Then Allah's Messenger (may peace be upon him) called for a cup of water and washed his hands in that and face too and put the saliva in it and then said: Drink out of it and pour it over your faces and over your chest and gladden yourselves. They took hold of the cup and did as Allah's Messenger (may peace be upon him) had commanded them to do. Thereupon Umm Salama called from behind the veil: Spare some water in your vessel for your mother also, and they also gave some water which had been spared for her.

Book 31, Number 6092:

Abu Burda reported on the authority of his father that when Allah's Apostle (may peace be upon him) had been free from the Battle of Hunain, he sent Abu 'Amir as the head of the army of Autas. He had an encounter with Duraid b. as_Simma. Duraid was killed and Allah gave defeat to his friends. Abu Musa said: He (the Holy Prophet) sent me along with Abu 'Amir and Abu 'Amir received a wound in his knee from the arrow, (shot by) a person of Bani Jusham. It stuck in his knee. I went to him and said: Uncle, who shot an arrow upon you? Abu 'Amir pointed out to Abu Musa and said: Verily that one who shot an arrow upon me in fact killed me. Abu Musa said: I followed him with the determination to kill him and overtook him and when he saw me he turned upon his heels. I followed him and I said to him: Don't you feel ashamed (that you run), aren't you an Arab? Why don't you stop? He stopped and I had an encounter with him and we exchanged the strokes of (swords). I struck him with the sword and killed him. Then I came back to Abu Amir and said: Verily Allah has killed the

one who killed you. And he said: Now draw out this arrow. I drew out the arrow and there came out from that (wound) water. Abu 'Amir said: My nephew, go to Allah's Messenger (may peace be upon him) and convey my greetings to him and tell him that Abu Amir begs you to ask forgiveness for him. And Abu Amir appointed me as the chief of the people and he died after a short time. When I came to Allah's Apostle (may peace be upon him) I visited him and he had been lying on the cot woven by strings and there was (no) bed over it and so there had been marks of the strings on the back of Allah's Messenger (may peace be upon him) and on his sides. I narrated to him what had happened to us and narrated to him about Abu Amir and said to him that he had made a request to the effect that forgiveness should be sought for him (from Allah). Thereupon Allah's Messenger (may peace be. upon him) called for water and performed ablution with it. He then lifted his hands and said. O Allah, grant pardon to Thy servant Abu Amir. (The Holy Prophet had raised his hands so high for supplication) that I saw the whiteness of his armpits. He again said: O Allah, grant him distinction amongst the majority of Thine created beings or from amongst the people. I said: Allah's Messenger, ask forgiveness for me too. Thereupon Allah's Apostle (may peace be upon him) said: Allah, forgive the sins of Abdullah b. Qais (Abu Musa Ash'ari) and admit him to an elevated place on the Day of Resurrection. Abu Burda said: One prayer is for abu 'Amir and the other is tor Abu Musa.

Chapter 39: THE MERITS OF THE ASH'ARITES (ALLAH BE PLEASED WITH THEM)

Book 31, Number 6093:

Abu Musa reported that Allah's Messenger (may peace be upon him) said: I recognise the voice of the Ash'arites while they recite the Qur'an as they arrive during the night and I also recognise their station from the recital of the Qur'an during the night time, although I have not seen their encampments as they encamp during the day time. And there is a person amongst them, Hakim; when he encounters the horsemen or the enemies he says to them: My friends command you to wait for them.

Book 31, Number 6094:

Abu Musa reported that Allah's Messenger (may peace be upon him) said: When the Ash'arites run short of provisions in the campaigns or run short of food for their children in Medina they collect whatever is with them in the cloth and then partake equally from one vessel. They are from me and I am from them.

Chapter 40: THE MERITS OF ABU SUFYAN B. HARB (ALLAH BE PLEASED WITH HIM)

Book 31, Number 6095:

Ibn Abbas reported that the Muslims neither looked to Abu Sufyan (with respect) nor did they sit in his company. he (Abu Sufyan) said to Allah's Apostle (may peace be upon him): Allah's Apostle, confer upon me three things. He replied in the affirmative. He (further) said: I have with me the most handsome and the best (woman) Umm Habiba, daughter of Abu Sufyan; marry her, whereupon he said: Yes. And he again said: Accept Mu'awiya to serve as your scribe. He said: Yes. He again said: Make me the commander (of the Muslim army) so that I should fight against the unbelievers as I fought against the Muslims. He said: Yes. Abu Zumnail said: If he had not asked for these three things from Allah's Apostle (may peace be upon him), he would have never conferred them upon him, for it was (his habit) to accede to everybody's (earnest) request.

Chapter 41: THE MERITS OF JA'FAR B. ABI TALIB AND ASMA' BINT UMAIS AND OF THE PEOPLE OF THE BOATS (ALLAH BE EASED WITH THEM)

Book 31, Number 6096:

Abu Musa reported: We were in Yemen when we heard of the migration of Allah's Messenger (may peace be upon him). We also set out as immigrants to him. And I was accompanied by two brothers of mine, I being the youngest of them; one of them was Abu Burda and the other one was Abu Ruhm, and there were some other persons with them. Some say they were fifty-three or fifty-two persons of my tribe. We embarked upon a boat, and the boat sailed away to the Negus of Abyssinia. There we met Ja'far b. Abu Talib and his companions. Ja'far said: Allall's Messenger (may peace be upon him) has sent us here and has commanded us to stay here and you should also stay with us. So we stayed with him and we came back (to Medina) and met Allah's Messenger (may peace be upon him) when Khaibar had been conquered. He (the Holy Prophet) allocated a share to us and in the ordinary course he did not allocate the share to one who had been absent on the occasion of the conquest of Khaibar

but conferred (a share) upon him only who had been present there with him. He, however, made an exception for the people of the boat, viz. for Ja'far and his companions. He allocated a share to them, and some persons from amongst the people said to us, viz. the people of the boat: We have preceded you in migration. Asma' bint 'Umais who had migrated to Abyssinia and had come back along with them (along with immigrants) visited Hafsa, the wife of Allah's Apostle (may peace be upon him). (Accordingly), Umar had been sitting with her (Hafsa). As 'Umar saw Asma, he said: Who is she? She (Hafsa) said: She is Asma, daughter of 'Umais. He said: She is an Abyssinian and a sea-woman. Asma said: Yes, it is so. Thereupon 'Umar said: We preceded you in migration and so we have more right to Allah's Messenger (may peace be upon him) as compared with you. At this she felt annoyed and said: 'Umar, you are not stating the fact; by Allah, you had the privilege of being in the company of the Messenger (may peace be upon him) who fed the hungry among you and instructed the ignorant amongst you, whereas we had been far (from here) in the land of Abyssinia amongst the enemies and that was all for Allah and Allah's Messenger (may peace be upon him) and, by Allah, I would never take food nor take water unless I make a mention to Allah's Messenger (may peace be upon him) of what you have said. We remained in that country in constant trouble and dread and I shall talk about it to Allah's Messenger (way peace be upon him) and ask him (about it). By Allah, I shall not tell a lie and deviate (from the truth) and add anything to that. So, when Allah's Apostle (may peace be upon him) came, she said: Allah's Apostle, 'Umar says so and so. Upon this Allah's Messenger (may peace be upon him) said: His right is not more than yours, for him and his companions there is one migration, but for you, i. e. for the people of the boat, there are two migrations. She said: I saw Abu Musa and the people of the boat coming to me in groups and asking me about this hadith, because there was nothing more pleasing and more significant for them than this. Abu Burda reported that Asma said: I saw Abu Musa, asking me to repeat this hadith to him again and again.

Chapter 42: THE MERITS OF SALMAN, SUHAIB AND BILAL (ALLAH BE PLEASED WITH THEM)

Book 31, Number 6097:

'A'idh b. Amr reported that Abu Sufyan came to Salman, Suhaib and Bilal in the presence of a group of persons. They said: By Allah, the sword of Allah did not reach the neck of the enemy of Allah as it was required to reach. Thereupon Abu Bakr said: Do you say this to the old man of the Quraish and their chief? Then he came to Allah's Apostle (may peace be upon'him) and informed him of this. Thereupon he (the Holy Prophet) said: Abu Bakr, you have perhaps annoyed them and if you annoyed them you have in fact annoyed your Lord. So Abu Bakr came to them and said: O my brothers, I have annoyed you. They said: No, our brother, may Allah forgive you

Chapter 43: THE MERITS OF THE ANSAR (ALLAH BE PLEASED WITH THEM)

Book 31, Number 6098:

Jabir b. Abdullah reported that it was concerning them (the Ansar) that this verse was revealed, that when the two groups amongst you were about to lose heart and Allah was the Guardian of them both. This concerned Banu Salama and Banu Haritha and we did not like that Allah, the Exalted and Glorious, should not have revealed this verse for the fact that Allah (gave an assurance) of being the Guardian of both.

Book 31, Number 6099:

Zaid b. Arqam reported that Allah's Messenger (may peace be upon him) said: O Allah,, grant forgiveness to the Ansar, the offspring of the Ansar and the offspring of the offspring of the Ansar. This hadith has been narrated on the authority of Shulba with the same chain of transmitters.

Book 31, Number 6100:

Anas reported that Allah's Messenger (may peace be upon him) sought forgiveness for the Ansar and he said: I think (he also sought forgiveness) for the children of the Ansar and the slaves and the freed men of the Ansar. I have no doubt about it.

Book 31, Number 6101:

Anas reported that Allah's Messenger (may peace be upon him) saw children and women of the Ansar coming back from a wedding feast. Allah's Apostle (may peace be upon him) stood up motionless (as a mark of respect) and said: O Allah, (bear witness) (and addressing the Ansar), said: You are dearest

to me amongst people, (and said: O Allah (bear witness) (and addressing the Ansar), said: You are dearest to me amongst people. And he meant Ansar.

Book 31, Number 6102:

Anas b. Malik reported that a woman from the Ansar came to Allah's Messenger (may peace be upon him) and Allah's Messenger (may peace be upon him) stood aside with her and said: By Him in Whose Hand is my life, you are dearest to me amongst the people. He repeated it thrice. This hadith has been reported on the authority of Shu'ba with the same chain of transmitters.

Book 31, Number 6103:

Anas b. Malik reported Allah's Messenger (may peace be upon him) as saying: The Ansar are my family and my trusted friends. and the people would increase in number whereas they (the Ansar) would become less and less, so appreciate the deeds of those from amongst them who do good and overlook their failings.

Chapter 44: THE MERITS OF THE SETTLEMENTS OF THE ANSAR

Book 31, Number 6104:

Abu Usaid reported Allah's Messenger (may peace be upon him) as saying: The worthiest clans of the Ansar are Banu Najjar, thereafter Banu al-Ashhal; thereafter Banu Harith b. Banu Khazraj; thereafter Banu Sa'idah and there is goodness in all clans of the Ansar. Sa'd said: I see that he (the Holy Prophet) has placed others above us. It was said to (him): He has placed you above many others.

Book 31, Number 6105:

Abu Usaid Ansari has reported this hadith through another chain of transmitters. When the Holy Prophet (may peace be upon him) was marching towards Badr in order

Book 31, Number 6106:

Anas reported a hadith like this from Allah's Apostle (may peace be upon him) but he has made no mention in the hadith of the words of Sa'd.

Book 31, Number 6107:

Ibrahim b. Muhammad b. Talha reported: I heard Abu Sa'ld delivering an address in the presence of Abu 'Utba that the Messenger of Allah (may peace be upon him) said: The worthiest settlements of the Ansar are those of Banu Najjar, then of Banu 'Abu al-Ashhal and then of Banu Harith and then of Banu Khazraj and then of the clan of Banu Sa'idah, and if I were to give preference to anyone besides them I would have given preference to my relatives.

Book 31, Number 6108:

Abu Usaid Ansar reported: I bear witness to the fact that Allah's Messenger (may peace be upon him) said: The best settlements of the Ansar are of those of Banu Najjar, then of Banu 'Abu al-Aslihal and then of Banu Harith b. Khazraj, then of Banu Sa'ida and there is in every settlement of the Ansar good. Abu Salama reported that Abu Usaid said: Can I tell a Iie about Allah's Messenger (may peace be upon him)? And if I were a liar, I would have started with my tribe Banu Sa'ida. This was conveyed to Sa'd b. 'Ubida and he found (rankling) in his mind and said: We have been left behind (in the sense) that we have been (mentioned) last of the four. He (Sa'd) sid: Saddle my pony so that I should go to Allah's Messenger (may peace be upon him). His nephew saw him and said: Are you going to contradict (the order of) precedence set by Allah's Messenger (may peace be upon him), whereas Allah's Messenger (may peace be upon him) has the best knowledge of it? Is it not sufficient for you that you are the fourth amongst the four (best tribes of the Ansar)? So he returned and said: Allah and His Messenger know best, and he commanded that his pony should be unsaddled.

Book 31, Number 6109:

Abu Usaid Ansari reported that he heard Allah's Messenger (may peace be upon him) as saying: The worthiest of the Ansar or the worthiest of the settlements and the clans of Ansar; the rest of the hadith is the same, but there is no mention of the story of Sa'd b. 'Ubida (Allah be pleased with him).

Book 31, Number 6110:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying in a large gathering of the Muslims: Should I not tell you of the best clans of the Ansar? They said: Allah's Messenger, (kindly) do this. Thereupon Allah's Messenger said: That is Banu Abd al-Ashhal. They said: Allah's Messenger, then next? He said: Banu Najjar. They again said: Allah's Messenger, then next? He said:

Then of Banu Harith b. Khazraj. They then said: Allah's Messenger, then next? He said. Then of Banu Sa'ida. They said: Allah's Messenger, then next? He said: There is good in all the clans of the Ansar. It was upon this that Sa'd b. Ubida stood up in annoyance and said: Are we the last of the four as Allah's Messenger (may peace be upon him) has determined (the order of precedence) of their clans? He decided to talk with Allah's Messenger (may peace be upon him) on this issue, but the people Of his tribe said to him: Be seated, are you not happy with this that Allah's Messenger' (may peace be upon him) has mentioned your clan as one of the four (best) clans and those whom he left and did not mention (the order of their precedence) are more than those whom he mentioned? And Sa'd b. 'Ubada dropped the idea of talking to Allah's Messenger (may peace be upon him) (on this issue).

Chapter 45: PERTAINING TO THE GOOD WHICH LIES IN ACCOMPANYING THE ANSAR (ALLAH BE PLEASED WITH THEM)

Book 31, Number 6111:

Anas b. Malik reported: I set out along with Jabrir b. 'Abdullah al-Bajali on a journey and he used to serve me. I said to him: Don't do that. Thereupon he said: I have seen Ansar doing this with Allah's Messenger (may peace be upon him). I swore by Allah whenever I accompany any one of the Ansar, I would serve him and Ibn Muthanni, and Ibn Bashshir made this addition in their narrations: Jarir was older than Anas, and Ibn Bashshir said: He was of a more advanced age as compared with Anas. Allah's Apostle (may peace be upon him) invoked blessings for the tribes of Ghifar and Aslam.

Chapter 46: ALLAH'S APOSTLE (MAY PEACE BE UPON HIM) INVOKED BLESSINGS UPON THE TRIBES OF GHIFAR AND ASLAM

Book 31, Number 6112:

Abu Dharr reported Allah's Messenger (may peace be upon him) as saying: Go to your people and say that the Messenger of Allah (may peace be upon him) says: Ghifar (is a tribe) to whom Allah granted pardon, and Aslam (is the tribe) to whom Allah granted safety.

Book 31, Number 6113:

Abu Dharr reported Allah's Messenger (may peace be upon him) as saying: To the tribe of Aslam Allah has granted safety and to the tribe of Ghifar Allah has granted pardon.

Book 31, Number 6114:

This hadith has been reported on the authority of Shu'ba with the same chain of transmitters.

Book 31, Number 6115:

This hadith has been narrated through other chains of transmitters but all of them narrated on the authority of Jabir that Allah's Apostle (may peace be upon him) said: To the tribe of Aslam Allah has granted safety and to the tribe of Ghifar Allah has granted pardon.

Book 31, Number 6116:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: To the tribe of Aslam Allah has granted safety and to the tribe of Ghifar Allah has granted pardon. Verily it is not I that say this, but (it is) Allah the Exalted and Glorious. (who) says this.

Book 31, Number 6117:

Khufaf b. Jura' reported that Allah's Messenger (may peace be upon him) said in prayer: O Allah, hurl curse upon the tribe of Lihyan and Ri'l aid Dhakwan and Usayya for they disobeyed Allah and His Messenger, (and for) Ghifar Allah has granted pardon and for the tribe of Aslam Allah has granted safety.

Book 31, Number 6118:

Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: Allah has granted pardon to the tribe of Ghifar and to the tribe of Aslam Allah has granted safety and as for Usayya tribe, they disobeyed Allah and His Messenger.

Book 31, Number 6119:

This hadith has been transmitted on the authority of Ibn Umar with a slight variation of wording (and the wording) that Allah's Messenger (may peace be upon him) said this on the pulpit. This hadith has been reported on the authority of Ibn Umar but through another chain of transmitters.

Chapter 47: THE MERITS OF THE TRIBES OF GHIFAR, ASHJA', MUZAINA, TAMIM, DAWS AND TAYYI

Book 31, Number 6120:
Abu Ayyub reported Allah's Messenger (may peace be upon him) as saying: The tribes of Ansar, Muzaina and Juhaina and Ghifar and Ashja' and those from Banu 'Abdullah, they are my friends amongst the people and Allah and His Messenger are their protectors.
Book 31, Number 6121:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Quraish, Ansar, Muzaina, Juhaina and Ghifar, they are my friends and there is no friend of theirs besides Allah and His Messenger.
Book 31, Number 6122:
This hadith has been transmitted on the authority of Sa'd b. Ibrahim with a slight variation of wording.
Book 31, Number 6123:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The tribes of Ashja', Ghifar and Muzaina and from the tribe of Juhaina they are better than Banu Tamim, Banu Amir and the allies of Asad and Ghatfan.
Book 31, Number 6124:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: By Him in Whose Hand is the life of Muhammad, (the tribes of) Ghifar, Aslam, Muzaina, or from the tribe of Juhaina or from the tribe of Muzaina, they would be better in the eye of Allah than Asad, Tayyi, and Ghatfan on the Day of Resurrection.
Book 31, Number 6125:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Aslam, Ghifar or some people from Muzaina, Juhaina (with the variation of words) are better in the eye of Allah than Asad, Ghatfan, Hawizin and Tamim. The narrator said: I think he also said:" On the Day of Resurrection."
Book 31, Number 6126:
Abu Bakra reported from his father that al-Aqra' b. Habis reported that he came to Allah's Messenger (may peace be upon him) and said to him: How did the tribes of Aslam, Ghifar, Muzaina (and I think he also said Juhaina and the narrator is in doubt about it) owe allegiance to you, whereas they plundered the pilgrims? Thereupon Allah's Messenger (may peace be upon him) said:" you were to say that Aslam, Ghifar, Muzaina and I think Juhaina are better than Banu Tamim, Banu 'Amir and Asad, Ghatfan, then would these people (of latter group of tribes) be in loss? He said: Yes. Thereupon he (the Holy Prophet) said: By Him in Whose Hand is my life, these people are better than Banu Tamim, Banu Amir, Asad and Ghatfan, and in this hadith of Abu Shaiba (these words are not found) that Muhammad (the narrator) had a doubt about.
Book 31, Number 6127:
This hadith has been narrated on the authority of Abu Ya'qub Dabbi with the same chain of transmitters but with a slight variation of wording.
Book 31, Number 6128:
Abu Bakra reported from the Messenger of Allah (may peace be upon him) that Aslam, Ghifar, Muzaina and Juhaina are better than Banu Tamim, Banu Amir and their allies Banu Asad and Ghatfan.
Book 31, Number 6129:
This hadith has been reported on the authority of Abu Bishr with the same chain of transmitters.
Book 31, Number 6130:
Abu Bakra reported on the authority of his father that Allah's Messenger (may peace be upon him) said: What is your view if Juhaina, Aslam, Ghifar were better than Banu Tamim, Banu 'Abdullah b. Ghatfan and 'Amir b. Sa'sa'a' respectively (then what would be status of the latter one)? He said this in a loud voice. They said: Allah's Messenger, they would be definitely at a loss and disadvantage. Thereupon he said: They (the first group) are decidedly better than the others; and in the hadith transmitted on the authority of Abu Kuraib the words are: It you were to find that Juhaina, Muzaina and Aslam and Ghifar (are better than...).
Book 31, Number 6131:

'Adi b. Hatim reported: I came to Umar b. Khattab and he said to me: The first consignment of Sadaqa brought to Allah's Messenger (may peace be upon him) which brightened the face of Allah's Messenger (may peace be upon him) and the faces of his Companions was that of Tayyi.
Book 31, Number 6132:
Abu Huraira reported that Tufail and his companions said: Allah's Messenger, the tribe of Daws has disbelieved and has belied you, so invoke curse upon them. It was said: Let Daws be destroyed, whereupon he (Allah's Messenger) said: Allah guide aright the tribe of Daws and direct them to me.
Book 31, Number 6133:
Abu Huraira reported: Since I heard three things from Allah's Messenger (may peace be upon him) my love for Banu Tamim is never on the decline (and these things are): I heard Allah's Messenger (may peace be upon him) as saying about them that they would put up stout resistance against Dajjal amongst my Umma. And he (the narrator) said: (When) the consignment of Zakat was brought to him, Allah's Messenger (may peace be upon him) said: This is the charity of our people, and there was one slave-girl in the house of 'A'isha and she was from the tribe of Banu Tamim; thereupon Allah's Messenger (may peace be upon him) said: Set her free, for she is from the offspring of Isma'il. The other hadith has been transmitted on the authority of Abu Huraira with a slight variation of wording.
Book 31, Number 6134:
Abu Huraira reported: There are some distinguishing features of Banu Tamim which I heard from Allah's Messenger (may peace be upon him) and my love for them is never on the decline after that and the words are: They are the bravest amongst people in the battlefield and there is no mention of (the word)" Dajjal".
Chapter 48: THE BEST PERSONS
Book 31, Number 6135:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: You would find people like those of mine, the good amongst you in the Days of Ignorance would be good amongst you in the days of Islam, provided they have an understanding of it and you will find good amongst people the persons who would be averse to position of authority until it is thrust upon them, and you will find the worst amongst persons one who has double face. He comes with one face to them and with the other face to the others.
Book 31, Number 6136:
This hadith has been transmitted on the authority of Abu Zur'a with a slight variation of wording.
Chapter 49: CONCERNING THE MERITS OF THE WOMEN OF THE QURAISH
Book 31, Number 6137:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Good amongst the women are those who ride camels. One of them said: They are pious women of the Quraish, and the other one said: The women of the Quraish are kind to the orphans in their childhood and look after the wealth of their spouses.
Book 31, Number 6138:
This hadith has been transmitted on the authority of Abu Huraira with a slight variation of wording and there is no word" orphan".
Book 31, Number 6139:
Abu Huraira reported: I heard Allah's Messenger (may peace be upon him) as saying: The women of the Quraish are good amongst the womenfolk. They ride camels and show affection to their children and zealously guard the wealth of their husbands. Abu Huraira said at the end of this narration that Mary, the daughter of Imran, never rode the camel.
Book 31, Number 6140:
Abu Huraira reported that Allah's Messenger (may peace be upon him) gave a proposal of marriage to Umm Hani, the daughter of Abu Talib, whereupon she said: Allah's Messenger, I am of an advanced age with a (large) family. Thereupon Allah's Messenger (may peace be upon him) said: The best women are those who ride (the camels) ; the rest of the hadith is the same but with this difference that, instead of the word Ar'a the word Ahna has been used (and the complete sentence is like this): That they treat children in their childhood with affection.

Book 31, Number 6141:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The best women who ride the camels are the pious women of the Quraish; they treat with affection children in their childhood and keep a strict watch on the wealth of their spouses.
Book 31, Number 6142:
This hadith has been reported on the authority of Abu Huraira with the same chain of transmitters.
Chapter 50: FRATERNITY ESTABLISHED BY ALLAH'S APOSTLE (MAY PEACE BE UPON HIM) AMONGST THE COMPANIONS (ALLAH BE PLEASED WITH THEM)
Book 31, Number 6143:
Anas reported that Allah's Messenger (may peace be upon him) established fraternity between Abu Ubaida b. Jarrah and Abu Talha.
Book 31, Number 6144:
It was said to Anas b. Malik: You must have heard this that Allah's Messenger (may peace be upon him) said: There is no alliance (hilf) of brotherhood in Islam. Anas said: Allah's Messenger (may peace be upon him) established the bond of fraternity between the Quraish and the Ansar in his home.
Book 31, Number 6145:
Anas reported Allah's Messenger (may peace be upon him) established fraternity between the Quraish and the Ansar in his house at Medina.
Book 31, Number 6146:
Jubair b. Mut'im reported Allah's Messenger (may peace be upon him) as saying: There is no alliance (hilf) in Islam but (the hilf) established in the pre-Islamic days (for good). Islam intensifies and strengthens it.
Chapter 51: THE PRESENCE OF ALLAH'S APOSTLE (MAY PEACE BE UPON HIM) IS A SOURCE OF SECURITY FOR THE COMPANIONS AND THE PRESENCE OF THE COMPANIONS IS A SOURCE OF SECURITY FOR THE UMMA
Book 31, Number 6147:
Abu Burda reported on the authority of his father: We offered the sunset prayer along with Allah's Apostle (may peace be upon him). We then said: If we sit (along with Allah's Messenger) and observe night prayer with him it would be very good, so we sat down and he came to us and said: You are still sitting here. I said: Allah's Messenger, we observed evening prayer with you, then we said: Let us sit down and observe night prayer along with you, whereupon he said: You have done well or you have done right. He then lifted his head towards the sky and it often happened that as he lifted his head towards the sky, he said: The stars are a source of security for the sky and when the stars disappear there comes to the sky, i. e. (it meets the same fate) as it has been promised (it would plunge into darkness). And I am a source of safety and security to my Companions and when I would go away there would fall to the lot (of my Companions) as they have been promised with and my Companions are a source of security for the Umma and as they would go there would fall to the lot of my Umma as (its people) have been promised.
Chapter 52: THE MERITS OF THE COMPANIONS OF THE HOLY PROPHET (MAY PEACE BE UPON HIM) AND OF THOSE WHO ARE NEXT TO THEM AND THEN OF THOSE WHO ARE NEXT TO THEM
Book 31, Number 6148:
Abu Sa'id Khudri reported Allah's Apostle (may peace be upon him) as saying: A time would come for the people when groups of people would set out for fighting in the cause of Allah and it would be said to them: Is there one amongst you who saw Allah's Messenger (may peace be upon him)? And they would say: Yes, and they would be victorious. Then the people would set out for fighting in the cause of Allah and it would be said to them: Is there one amongst you who saw those (who have had the privilege of sitting in the company of Allah's Messenger (may peace be upon him)? And they would say: Yes, and victory would be granted to them. Then a group of persons would set out for fighting in the cause of Allah and it would be said to them: Is there one amongst you who saw one of those who saw those who (had the privilege) of sitting in the company of Allah's Messenger (may peace be upon him)? And they would say: Yes, and the Victory would be granted to them.

Book 31, Number 6149:
Abu Sa'id Khudri reported Allah's Messenger (may peace be upon him) as saying: There would come to the people a time when a detachment would be sent for fighting in the cause of Allah and they would say: See, if you can find amongst them someone from amongst the Companions of Allah's Apostle (may peace be upon him). They would find a person and they would be granted victory because of him. Then a second detachment would be sent to them and they would say: Do you find amongst them one who had had the privilege of seeing the Companions of the Apostle of Allah (may peace be upon him)? -and the victory would be granted to them because of him. Then the third detachment would be sent and it would be said to them: See, if you find amongst them (who had had the honour of seeing one) who saw those who saw the Companions of Allah's Apostle (may peace be upon him). Then the fourth detachment would be sent and it would be said to them: See it you find amongst them one who had the privilege (of seeing) one who saw those who saw those who saw the Companions of Allah's Apostle (may peace be upon him), and a person would be found and they would be granted victory because of him.
Book 31, Number 6150:
Abdullah reported Allah's Messenger (may peace be upon him) as saying: The best of my Umma would be those of the generation nearest to mine. Then those nearest to them, then those nearest to them, then people would come whose witness would precede the oath and the oath will precede the witness. Hannad has not made the mention of Qarn in his narration. Qutaiba said that, instead of the word Qaum, the word Aqwam has been used.
Book 31, Number 6151:
Abdullah reported: It was asked from Allah's Apostle (may peace be upon him) who amongst the people were the best. He said: (People) of my generation, then those next to them, then those next to them, then there would come a people whose evidence would precede their oath and their oath would precede their evidence. Ibrahim said: They forbade us to make vows and bear witness when we were too young.
Book 31, Number 6152:
This hadith has been transmitted by Mansur on the authority of Abu al-Ahwas and Jarir with a slight variation of wording.
Book 31, Number 6153:
'Abdullah (b. Mas'ud) reported Allah's Apostle (may peace be upon him) as saying: The best among people are of my generation, then those next to them. (The narrator said): I do not know whether (he said) it three times or four times. Then there would fellow after them such persons whose evidence would precede the oath, and in case of some others, the oath (would precede) the evidence.
Book 31, Number 6154:
Abu Huraira reported Allah's Messenger (may, peace be upon him) as saying: The best age of my Umma is one in which I was sent (by Allah as an Apostle), then the one next to that. (The narrator said): And Allah knows best whether he stated this third (time) or not. Then there would come people who would love (to look) bulky and they would hasten to the witness box before they are asked to bear witness.
Book 31, Number 6155:
This hadith has been reported on the authority of Abu Huraira through another chain of transmitters (but with this variation) that Abu Huraira said: I do not know whether he (the Holy Prophet) said (these words:" Then next") twice or thrice.
Book 31, Number 6156:
Imran b. Husain reported Allah's-Messenger (may peace be upon him) as saying: The best among you (are) the people (who belong to) my age. Then those next to them, then those next to them, then those next to them. 'Imran said: I do not know whether Allah's Messenger (may peace be upon him) said twice or thrice (the words:" Then next") after (saying) about his (own age but he then said): Then after them (after successors or those who would succeed them) would come a people who would give evidence before they are asked for it, and would be dishonest and not trustworthy, who would make vows but would not fulfil them, and would be significant in being bulky.

Book 31, Number 6157:

This hadith has been reported on the authority of Shu'ba with the same chain of transmitters (and the words are): I do not know whether he made a mention of two generations after his generation or of the third one too. Shababa said: I heard this from Zahdam b. Mudarrib as he came to me riding a horse for some need and he narrated it to me that he had heard it from 'Imran b. Husain, and in the hadith transmitted on the authority of Yahya and Shababa (the words are): They take an oath but they do not fulfil it, and in the hadith transmitted on the authority of Bahz there the word is Yafun as transmitted on the authority of Ibn Ja'far.

Book 31, Number 6158:

This hadith has been narrated on the authority of 'Imran b. Husain through another chain of transmitters (and the words are): The best generation of this Umma is the generation to which I have been sent, then the next one, and there is an addition in the hadith transmitted on the authority of Abu 'Awana (and the words are): And Allah knows best whether he made a mention of the third (generation) or not; the rest of the hadith is the same as transmitted by Zahdam on the authority of 'Imran. And in the hadith transmitted by Hisham on the authority of Qatada there is an addition of these words: They take an oath whereas they are not asked to take.

Book 31, Number 6159:

'A'isha reported that a person asked Allah's Apostle (may peace be upon him) as to who amongst the people were the best. He said: Of the generation to which I belong, then of the second generation (generation adjacent to my generation), then of the third generation (generation adjacent to the second generation).

Chapter 53: MEANING OF THE SAYING OF THE PROPHET (MAY PEACE BE UPON HIM):" NO PERSON WOULD SURVIVE AFTER A CENTURY WHO IS LIVING BY THIS TIME OF MINE"

Book 31, Number 6160:

'Abdullah b. Umar reported that Allah's Messenger (may peace be upon him) led us 'Isha' prayer at the latter part of the night and when he had concluded it by salutations he stood up and said: Have you seen this night of yours? At the end of one hundred years after this none would survive on the surface of the earth (from amount my Companions). Ibn Umar said: People were (not understanding) these words of the Messenger of Allah (may peace be upon him) which had been uttered pertaining to one hundred years. Allah's Messenger (may peace be upon him) in fact meant (by these words) that on that day none from amongst those who had been living upon the earth (from amongst his Companions) would survive (after one hundred years) and that would be the end of this generation.

Book 31, Number 6161:

This hadith has been transmitted by Zuhri on the authority of Ma'mar.

Book 31, Number 6162:

Jabir b. 'Abdullah reported: I heard Allah's Messenger (may peace be upon him) as saying this one month before his death: You asked me about the Last Hour whereas its knowledge is with Allah. I, however, take an oath and say that none upon the earth, the created beings (from amongst my Companions), would survive at the end of one hundred years. This hadith has been narrated on the authority of Ibn Juraij with the same chain of transmitters, but there is no mention of the words:" one month before his death".

Book 31, Number 6163:

Jabir b. 'Abdullah reported Allah's Apostle (may peace be upon him) as saying one mouth before his death (or something like it): None amongst the created beings who had been living by that time (during the lifetime of Allah's Apostle).... 'Abd al-Rahman has interpreted these words of Allah's Apostle (may peace be upon him) as: The ages (of the people) would be diminished.

Book 31, Number 6164:

This hadith has been reported on the authority of Sulaiman Taimi through other chains of transmitters.

Book 31, Number 6165:

Abu Sa'id reported that when Allah's Apostle (may peace be upon him) came back from Tabuk they (his Companions) asked about the Last Hour. Thereupon Allah's Messenger (may peace be upon him)

said: There would be none amongst the created beings living on the earth (who would survive this century).

Book 31, Number 6166:

Jabir b. 'Abdullah reported that Allah's Messenger (may peace be upon him) said: None amongst the created beings (from my Companions) would survive after one hundred years. Salim said: We made a mention of it to him (Jabir), whereupon he said: It means those who had been living on that day.

Chapter 54: IT IS FORBIDDEN TO REVILE THE COMPANIONS OF THE HOLY PROPHET (MAY PEACE BE UPON HIM)

Book 31, Number 6167:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Do not revile my Companions, do not revile my Companions. By Him in Whose Hand is my life, if one amongst you would have spent as much gold as Uhud it would not amount to as much as one much on behalf of one of them or half of it.

Book 31, Number 6168:

Abu Sa'id reported there was some altercation between Khalid b. Walid and Abd al-Rahman b. 'Auf and Khalid reviled him. Thereupon Allah's Messwger (may peace be upon him) said: None should revile my Companions. for if one amongst you were to spend as much gold as Uhud, it would not amount to as much as one mudd of one of them or half of it.

Book 31, Number 6169:

This hadith has been transmitted on the authority of al-A'mash and there is no mention by Shu'ba and Waki' of 'Abd al-Rahman b. Auf and Khalid.

Chapter 55: THE MERITS OF UWAIS QARANI (ALLAH BE PLEASED WITH HIM)

Book 31, Number 6170:

Usair b. Jabir reported that a delegation from Kufa came to 'Umar and there was a person amongst them who jeered at Uwais. Thereupon Umar said: Is there amongst us one from Qaran? That person came and Umar said: Verily Allah's Messenger (may peace be upon him) has said: There would come to you a person from Yemen who would be called Uwais and he would leave none in Yemen (behind him) except his mother, and he would have the whiteness (due to leprosy) and he supplicated Allah and it was cured except for the size of a dinar or dirham. He who amongst you meets him should ask him to supplicate for forgiveness (from Allah) for you.

Book 31, Number 6171:

'Umar b. Khattab reported: I heard Allah's Messenger (may peace be upon him) as saying: Worthy amongst the successors would be a person who would be called Uwais. He would have his mother (living with him) and he would have (a small) sign of leprosy. Ask him to beg pardon for you (from Allah).

Book 31, Number 6172:

Usair b. Jabir reported that when people from Yemen came to help (the Muslim army at the time of jihad) he asked them: Is there amongst you Uwais b. 'Amir? (He continued finding him out) until he met Uwais. He said: Are you Uwais b., Amir? He said: Yes. He said: Are you from the tribe of Qaran? He said: Yes. He (Hadrat) 'Umar (again) said: Did you suffer from leprosy and then you were cured from it but for the space of a dirham? He said: Yes. He ('Umar) said: Is your mother (living)? He said: Yes. He ('Umar) said: I heard Allah's Messenger (may peace be upon him) say: There would come to you Uwais b. Amir with the reinforcement from the people of Yemen. (He would be) from Qaran, (the branch) of Murid. He had been suffering from leprosy from which he was cured but for a spot of a dirham. His treatment with his mother would have been excellent. If he were to take an oath in the name of Allah, He would honour that. And if it is possible for you, then do ask him to beg forgiveness for you (from your Lord). So he (Uwais) begged forgiveness for him. Umar said: Where do you intend to go? He said: To Kufa. He ('Umar) said: Let me write a letter for you to its governor, whereupon he (Uwais) said: I love to live amongst the poor people. When it was the next year, a person from among the elite (of Kufa) performed Hajj and he met Umar. He asked him about Uwais. He said: I left him in a state with meagre means of sustenance. (Thereupon) Umar said: I heard Allah's Messenger (may peace be upon him) as saying: There would come to you Uwais b. 'Amir, of Qaran, a branch (of the

tribe) of Murid, along with the reinforcement of the people of Yemen. He had been suffering from leprosy which would have been cured but for the space of a dirham. His treatment with his mother would have been very kind. If he would take an oath in the name of Allah (for something) He would honour it. Ask him to beg forgiveness for you (from Allah) in case it is possible for you. So he came to Uwais and said.: Beg forgiveness (from Allah) for me. He (Uwais) said: You have just come from a sacred journey (Hajj) ; you, therefore, ask forgiveness for me. He (the person who had performed Hajj) said: Ask forgiveness for me (from Allah). He (Uwais again) said: You have just come from the sacred journey, so you ask forgiveness for me. (Uwais further) said: Did you meet Umar? He said: Yes. He (Uwais) then begged forgiveness for him (from Allah). So the people came to know about (the status of religious piety) of Uwais. He went away (from that place). Usair said: His clothing consisted of a mantle, and whosoever saw him said: From where did Uwais get this mantle?

Chapter 56: INSTRUCTIONS OF ALLAH'S APOSTLE (MAY PEACE BE UPON HIM) IN REGARD TO THE PEOPLE OF EGYPT

Book 31, Number 6173:

Abu Dharr reported Allah's Messenger (may peace be upon him) as saying: You would soon conquer a land where people are in the habit of using foul language. They have a right of kinship upon you. And when you see two persons fighting for the space of a brick, then get out of that. He (Abu Dharr) then happened to pass by Rabila and 'Abd al-Rahman, the two sons of Shurahbil b. Hasana, and they had been disputing for the space of a brick. So he left the land.

Book 31, Number 6174:

Abu Dharr reported Allah's Messenger (may peace be upon him) as saying: You would soon conquer Egypt and that is a land which is known (as the land of al-qirat). So when you conquer it, treat its inhabitants well. For there lies upon you the responsibility because of blood-tie or relationship of marriage (with them). And when you see two persons falling into dispute amongst themselves for the space of a brick, than get out of that. He (Abu Dharr) said: I saw Abd al-Rahman b. Shurahbil b. Hasana and his brother Rabi'a disputing with one another for the space of a brick. So I left that (land).

Chapter 57: THE MERITS OF THE PEOPLE OF 'UMAN

Book 31, Number 6175:

Abu Barza reported that Allah's Messenger (may peace be upon him) sent a person to a tribe amongst the tribes of Arabia. They reviled him and beat him. He came to Allah's Messenger (may peace be upon him) and narrated to him (the story of atrocities perpetrated upon him by the people of the tribe). Thereupon he (the Holy Prophet) said: If you were to come to the people of 'Uman, they would have neither reviled you nor beaten you.

Chapter 58: PERTAINING TO THE GREAT LIAR OF THAQIF AND THE GREAT SLAUGHTERER

Book 31, Number 6176:

Abu Naufal reported: I saw (the dead body) of Abdullah b. Zubair hanging on the road of Medina (leading to Mecca). The Quraish passed by it and other people too, that Abdullah b. Umar happened to pass by it. He stood up there and said: May there be peace upon you, Abu Khubaib (the Kunya of Hadrat 'Abdullah b. Zubair), may there be peace upon you Abu Khubaib, may there be peace upon you, Abu Khubaib! By Allah, I used to forbid you from this; by Allah, I used to forbid you from this, by Allah I used to forbid you from this. By Allah, so far as I know, you had been very much devoted to fasting and prayer and you had been paying very much care to cementing the ties of blood. By Allah, the group to which you belong (are labelled) as (a) wicked (person) is indeed a fine group. Then 'Abdullah b. 'Umar went away. The stand 'Abdullah (b. 'Umar) took in regard to the inhuman treatment (meted out to 'Abdullah b. Zubair) and his words (in that connection) were conveyed to Hajjaj (b. Yusuf) and (as a consequence of that) he (the body of Abdullah b. Zubair) was brought down from the stump (the scaffold) by which it was hanging and thrown into the graves of the Jews. He (Hajjaj) sent (his messenger) to Asma' (bint Abu Bakr, 'Abdullah's mother). But she refused to come. He again sent the messenger to her with the message that she must come, otherwise he would bring her forcibly catching hold of her hair. But she again refused and said: By Allah, I will not come to you until you send one to me who would drag me by pulling my hair. Thereupon he said: Bring me

my shoes. He put on his shoes and walked on quickly swollen with vanity and pride until he came to her and said: How do you find what I have done with the enemy of Allah? She said: I find that you wronged him in this world, whereas he has spoiled your next life. It has been conveyed to me that you used to call him ('Abdullah b. Zubair) as the son of one having two belts. By Allah, I am indeed (a woman) of two belts. One is that with the help of which I used to suspend high the food of Allah's Messenger (may peace be upon him) and that of Abu Bakr (making it out of the reach) of animals and, so far as the second belt is concerned, that is the belt which no woman can dispense with. Verily Allah's Messenger (may peace be upon him) told us that in Thaqif, there would be born a great liar and great murderer. The liar we have seen, and as far as the murderer is concerned, I do not find anyone else besides you. 'Thereupon he (Hajjaj) stood up and did not give any reply to her.

Chapter 59: THE MERITS OF THE PEOPLE OF PERSIA

Book 31, Number 6117:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: If the din were at the Pleiades, even then a person from Persia would have taken hold of it, or one amongst the Persian descent would have surely found it.

Book 31, Number 6178:

Abu Huraira reported: We were sitting in the company of Allah's Apostle (may peace be upon him) that Sura al-Jumu'a was revealed to him and when he recited (these words):" Others from amongst them who have not yet joined them," a person amongst them (those who were sitting there) said: Allah's Messenger! But Allah's Apostle (may peace be upon him) made no reply, until he questioned him once, twice or thrice. And there was amongst us Salman the Persian. The Apostle of Allah (may peace be upon him) placed his hand on Salman and then said: Even if faith were near the Pleiades, a man from amongst these would surely find it.

Chapter 60: THE SIMILITUDE OF PERSONS IS THAT OF CAMELS THAT ONE OUT OF HUNDRED IS NOT FOUND FIT FOR RIDING

Book 31, Number 6179:

Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: You would find people like one hundred camels and you would not find even one (camel) fit for riding.

Book 32: The Book of Virtue, Good Manners and Joining of the Ties of Relationship (Kitab Al-Birr was-Salat-I-wa'l-Adab)

Chapter 1: POLITENESS TOWARDS PARENTS AND THEIR RIGHT TO IT

Book 32, Number 6180:

Abu Huraira reported that a person came to Allah, 's Messenger (may peace be upon him) and said: Who among the people is most deserving of a fine treatment from my hand? He said: Your mother. He again said: Then who (is the next one)? He said: Again it is your mother (who deserves the best treatment from you). He said: Then who (is the next one)? He (the Holy Prophet) said: Again, it is your mother. He (again) said: Then who? Thereupon he said: Then it is your father. In the hadith transmitted on the authority of Qutalba, there is no mention of the word" the people".

Book 32, Number 6181:

Abu Huraira reported that a person said: Allah's Messenger, who amongst the people is most deserving of my good treatment? He said: Your mother, again your mother, again your mother, then your father, then your nearest relatives according to the order (of nearness).

Book 32, Number 6182:

Abu Huraira reported: A person came to Allah's Apostle (may peace be upon him). The rest of the hadith is the same as transmitted by jarir but with this addition: By your father, you would get the information.

Book 32, Number 6183:

This hadith has been narrated on the authority of Ibn Shubruma with the same chain of transmitters and the hadith transmitted on the authority of Wuhaib there is a slight variation of wording. Same is the case with the hadith transmitted on the authority of Muhammad b. Talha (and the words are):" Who amongst the people deserves the best treatment from me".

Book 32, Number 6184:

Abdullah b. 'Anir reported that a person came to Allah's Apostle (may peace be upon him) and sought permission (to participate) in Jihad, whereupon he (the Holy Prophet) said: Are your parents living? He said: Yes. Thereupon he (the Holy Prophet) said: You should put in your best efforts (in their) service.

Book 32, Number 6185:

This hadith has been narrated on the authority of Habib with the same chain of transmitters.

Book 32, Number 6186:

Yazid b. Abu Habib reported that Na'im, the freed slave of Umm Salama, reported to him that 'Abdullah b. 'Amr b. 'As said: There came to Allah's Apostle (may peace be upon him) a person and said: I owe allegiance to you for migration and Jihad seeking reward only from Allah. He (the Holy Prophet) said: Is one from amongst your parents living? He said: Yes, of course, both are living. He further asked: Do you want to seek reward from Allah? He said: Yes. Thereupon Allah's Messenger (may peace be upon him) said: Go back to your parents and accord them benevolent treatment.

Chapter 2: THE PREFERENCE OF BENEVOLENT TREATMENT TO PARENTS OVER VOLUNTARY PRAYERS, ETC.

Book 32, Number 6187:

Abu Huraira reported that Juraij was one who was devoted to (prayer) in the temple. His mother came to him. Humaid said that Abu Rafi' demonstrated before us like the demonstration made by abu Huraira to whom Allah's Messenger (may peace be upon him) had demonstrated as his mother called him placing her palms upon the eyebrows and lifting her head for calling him and said: Juraij, it is your mother, so talk to her. She found him at that time absorbed in prayer, so he said (to himself): O Lord, my mother (is calling me) (whereas I am absorbed) in my prayer. He opted for prayer. She (his mother) went back, then came again for the second time and said: O Juraij, it is your mother (calling you), so talk to me. He said: O Allah. there is my mother also and my prayer, and he opted for prayer. She said: O Allah, this Juraij is my son. I pray to talk to him but he refuses to talk to me. O Allah, don't bring death to him unless he has seen the prostitutes, and had she invoked the curse upon him (from the heart of her heart) he would have been involved in some turmoil. There was a shepherd living near by his temple (the temple where Juraij was engaged in prayer). It so happened that a woman of that village came there and that shepherd committed fornication with her and she became pregnant and gave birth to a child. It was said to her: Whose child is this? She said: He is the child of one who is living in this temple. So there came persons with hatchets and spades. They called Juraij. He was absorbed in prayer and he did not talk to them and they were about to demolish that temple that he saw them and then came to them and they said: Ask her (this woman) what she says. He smiled and then touched the head of the child and said: Who is your father? He (the child) said: My father is the shepherd of the sheep, and when they heard this, they said: We are prepared to rebuild with gold and silver what we have demolished from your temple. He said: No, rebuild it with clay as it had been before. He then went up (to his room and absorbed himself in prayer).

Book 32, Number 6188:

Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: None spoke in the cradle but only three (persons), Christ son of Mary, the second one the companion of Juraij. Juraij had got constructed a temple and confined himself in that. His mother came to him as he was busy in prayer and she said: Juraij. He said: My Lord, my mother (is calling me while I am engaged in) my prayer. He continued with the prayer. She returned and she came on the next day and he was busy in prayer, and she said: Juraij. And he said: My Lord, my mother (is calling me while I am engaged) in prayer, and he continued with the prayer and she went back, and then on the next day she again came and he was busy in prayer and she said: Juraij. And he said: My Lord, my mother (is calling me while I am engaged in my prayer, and he continued with the prayer, and she said: My Lord, don't give him death unless he has seen the fate of the prostitutes. The story of Juraij and that of his meditation and prayer gained currency amongst Bani Isra'il. There was a prostitute who had been a beauty incarnate. She said (to the people): If you like I can allure him to evil. She presented herself to him but he paid no heed (to her). She came to a shepherd who lived near the temple and she offered herself to him and he had a sexual intercourse with her and so she became pregnant arid when she gave birth to a child she

said: This is from Juraij. So they came and asked him to get down and demolished the temple and began to beat him. He said: What is the matter? They said: You have committed fornication with this prostitute and she has given birth to a child from your loins. He said: Where is the child? They brought him (the child) and he said: just leave me so that I should observe prayer. And he observed prayer and when he finished, he came to the child. He struck his stomach and said: O boy, who is your father? lie said: He is such shepherd. So they turned towards Juraij, kissed him and touched him (for seeking blessing) and said: We are prepared to construct your temple with gold. He said. No, just rebuild it with mud as it had been, and they did that. Then there was a babe who was sucking his mother that a person dressed in fine garment came riding upon a beast. His mother said: O Allah, make my child like this one. He (the babe) left sucking and began to see towards him, and said: O Allah, don't make me like him. He then returned to the chest and began to suck the milk of his mother. He (Abu Huraira) said: I perceived as if I am seeing Allah's Messenger (may peace be upon him) as he is explaining the scene of his sucking milk with his forefinger in his mouth and sucking that. He (Abu Huraira) further reported Allah's Apostle (may be peace upon him) as saying: There happened to pass by him a girl who was being beaten and they were saying: You have committed adultery and you have committed theft and she was saying: Allah is enough for me and He is my good Protector, and his mother said: O Allah, don't make my child like her and he left sucking the milk, and looked towards her and said: O Allah, make me like her, and there was a talk between them. She said: O with shaven head, a good-looking person happened to pass by and I said: O Allah, make my child like him, and you said: O Allah, don't make me like him, and they passed by a girl while they were beating her and saying: You committed fornication and you committed theft, and I said: O Allah, don't make my child like her, and you said: O Allah, make me like her. Thereupon he said: That person was a tyrant, and I said: O Allah, don't make me like him, and they were saying about her: You committed fornication whereas in fact she had not committed that and they were saying: You have committed theft whereas she had not committed theft, so I said: O Allah, make me like her.

Book 32, Number 6189:

Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: Let him be humbled into dust; let him be humbled into dust. It was said: Allah's Messenger, who is he? He said: He who sees either of his parents during their old age or he sees both of them, but he does not enter Paradise.

Book 32, Number 6190:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Let him be humbled, let him be humbled. It was said: Allah's Messenger, who is he? He said. He who finds his parents in old age, either one or both of them, and does not enter Paradise.

Book 32, Number 6191:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Let him be humbled thrice, and the rest of the hadith is the same.

Chapter 3: KINDNESS TOWARDS THE FRIENDS OF ONE'S FATHER AND MOTHER

Book 32, Number 6192:

Ibn Dinar reported that a desert Arab met Abdullah b. 'Umar on the way to Mecca. 'Abdullah greeted him and mounted him upon the donkey on which he had been riding and gave him the turban that he had on his head. Ibn Dinar (further) reported: We said to him ('Abdullah b. 'Umar): May Allah do good to you, these are desert Arabs and they are satisfied even with meagre (things). Thereupon Abdullah said: His father was loved dearly by 'Umar b. Khattib and I heard Allah's Messenger (may peace be upon him) as saying: The finest act of goodness on the part of a son is to treat kindly the loved ones of his father.

Book 32, Number 6193:

'Abdullah b. Umar reported Allah's Apostle (may peace be upon him) as saying: The finest act of goodness is that a person should treat kindly the loved ones of his father.

Book 32, Number 6194:

Abdullah b. Dinar reported that when 'Abdullah b. 'Umar set out to Mecea, 'he kept a donkey with him which he used as a diversion from the tedium of journey on the camel's back and had a turban which he tied round his head. One day, as he was riding the donkey a desert Arab happened to pass by him.

He ('Abdullah b. 'Umar) said: Arn't you so and so? He said: Yes He gave him his donkey and said: Ride it, and tie the turban round your head. Some of his companions said: May Allah pardon you, you gave to this desert Arab the donkey on which you enjoyed ride for diversion and the turban which you tied round your. head. Thereupon he said: Verily I heard Allah's Messenger (may peace be upon him) as saying: The finest act of goodness is the kind treatment of a person to the loved ones of his father after his death and the father of this person was a friend of 'Umar.
Book 32, Number 6195:
Nawwas b. Sim'an al-Ansiri reported: I asked Allah's Messenger (may peace be upon him) about virtue and vice. He said: Virtue is a kind disposition and vice is what rankles in your heart and that you disapprove that people should come to know of it.
Book 32, Number 6196:
Nawwis b. Sim'in reported: I stayed with Allah's Messenger (may peace be upon him) for one year. What obstructed me to migrate was (nothing) but (persistent) inquiries from him (about Islam). (It was a common observation) that when anyone of us migrated (to Medina) he ceased to ask (too many questions) from Allah's Messenger (may peace be upon him). So I asked him about virtue and vice. Thereupon Allah's Messenger (may peace be upon him) said: Virtue is a kind disposition and vice is what rankles in your mind and that you disapprove of its being known to the people.
Chapter 4: JOINING THE TIE OF RELATIONSHIP AND PROHIBITION TO BREAK IT
Book 32, Number 6197:
Abu Huraira reported that Allah's Messenger (may peace be upon him) said: Verily Allah created the universe and when He had finished that, ties of relationship came forward and said This is the place for him who seeks refuge from severing (of blood-relationship). He said: Yes. Are you not satisfied that I should keep relationship with one who joins your ties of relationship and sever it with one who severs your (ties of relationship)? They (the ties of blood) said: Certainly so. Thereupon He said: Well, that is how things are for you. Allah's Messenger (may peace be upon him) then said: Recite if you like:" But if you turn away you are sure to make mischief in the land and cut off the ties of kinship. Those it is whom Allah has cursed, so He has made them deaf and blinded their eyes. Do they not reflect on the Qur'an? Or, are there locks on their hearts?".
Book 32, Number 6198:
'A'isha reported Allah's Messenger (may peace be upon him) as saying: The tie of kinship is suspended to the Throne and says: He who unites me Allah would unite him and he who severed me Allah would sever him.
Book 32, Number 6199:
Jubair b. Mut'im reported on the authority of his father that Allah's Messenger (may peace be upon him) said: The severer would not enter Paradise. Ibn Umar said that Sufyan (explained it as): One who severs the tie of kinship would not enter Paradise.
Book 32, Number 6200:
Jubair b. Mutlim reported that his father narrated to him that Allah's Messenger (may peace be upon him) said: The severer of the tie of kinship would not get into Paradise.
Book 32, Number 6201:
This hadith has been narrated on the authority of Zuhri with the same chain of transmitters.
Book 32, Number 6202:
Anas b. Malik reported: I heard Allah's Messenger (may peace be upon him) as saying: He who is desirous that his means of sustenance should be expanded for him or his age may be lengthened, should join the tie of relationship.
Book 32, Number 6203:
Anas b. Malik reported that Allah's Messenger (may peace be upon him) said: He who likes that his sustenance should be expanded and his age may be lengthened should join the tie of kinship.
Book 32, Number 6204:
Abu Huraira reported that a person said: Allah's Messenger, I have relatives with whom I try, to have close relationship, but they sever (this relation). I treat them well, but they treat me ill. I am sweet to them but they are harsh towards me. Upon this he (the Holy Prophet) said: If it is so as you say, then

you in fact throw hot ashes (upon their faces) and there would always remain with you on behalf of Allah (an Angel to support you) who would keep you dominant over them so long as you adhere to this (path of righteousness).

Chapter 5: FORBIDDANCE OF NURSING MUTUAL JEALOUSY, MUTUAL HATRED AND MUTUAL HOSTILITY

Book 32, Number 6205:

Anas b. Malik reported Allah's Messenger (may peace be upon him) as saying: Neither nurse mutual hatred, nor jealousy, nor enmity, and become as fellow. brothers and servants of Allah. It is not lawful fora Muslim that he should keep his relations estranged with his brother beyond three days.

Book 32, Number 6206:

Anas b. Malik reported Allah's Messenger (may peace be upon him) as saying like this. This hadith has been narrated through another chain of transmitters.

Book 32, Number 6207:

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters with the addition of Ibn Uyaina (and the words are):" Do not cut off (mutual relations)."

Book 32, Number 6208:

This hadith has been narrated through another chain of transmitters and the hadith transmitted on the authority of Abd al-Razziq (the words are):" Neither nurse grudge nor sever (the ties of kinship), nor nurse enmity."

Book 32, Number 6209:

Anas reported Allah's Apostle (may peace be upon him) as saying: Nurse no grudge, nurse no aversion and do not sever ties of kinship and live like fellow-brothers as servants of Allah. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters but with this addition:" As Allah has commanded you."

Chapter 6: IT IS FORBIDDEN FOR A MUSLIM TO HAVE ESTRANGED RELATIONS WITH THE OTHER MUSLIM BEYOND THREE DAYS WITHOUT ANY REASON OF SHARI'AH

Book 32, Number 6210:

Abu Ayyub Ansiri reported Allah's Messenger (may peace be upon him) as saying: It is not permissible for a Muslim to have estranged relations with his brother beyond three nights, the one turning one way and the other turning the other way when they meet; the better of the two is one who is the first to give a greeting.

Book 32, Number 6211:

This hadith has been transmitted on the authority of Zuhri with a slight variation of wording (and the words are):" The one turning away and the other turning away when they meet and one avoids the other and the other also avoids him."

Book 32, Number 6212:

'Abdullah b. 'Umar reported Allah's Messenger (may peace be upon him) as saying: It is not permissible for a Muslim to have estranged relations with his brother beyond three days.

Book 32, Number 6213:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There should be no estranged relations beyond three days.

Chapter 7: FORBIDDANCE OF SUSPICION, FAULT-FINDING, AND BIDDING AGAINST THE OTHER (FOR RAISING THE PRICE)

Book 32, Number 6214:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Avoid suspicion, for suspicion is the gravest lie in talk and do not be inquisitive about one another and do not spy upon one another and do not feel envy with the other, and nurse no malice, and nurse no aversion and hostility against one another. And be fellow-brothers and servants of Allah.

Book 32, Number 6215:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Don't have estranged relations (with the others) and don't nurse enmity and don't enter into a transaction when the other (has already entered) and be fellow-brothers and servants of Allah.

Book 32, Number 6216:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying. Don't nurse malice against one another, don't nurse aversion against one another and don't be inquisitive about one another and don't outbid one another (with a view to raising the price) and be fellow-brothers and servants of Allah.
Book 32, Number 6217:
This hadith has been narrated on the authority of A'mash with the same chain of transmit ters (and the words are):" Don't sever relations of kinship, don't bear enmity against one another, don't bear aversion against one another and don't feel envy against the other and live as fellow-brothers as Allah has commanded you.
Book 32, Number 6218:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Don't bear aversion against one another and don't be jealous of one another and be servants of Allah.
Chapter 8: IT IS FORBIDDEN TO PERPETRATE ATROCITY UPON A MUSLIM, TO HUMILIATE HIM, TO INSULT HIM, AND INVIOLABLE IS HIS BLOOD, HONOUR AND WEALTH
Book 32, Number 6219:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Don't nurse grudge and don't bid him out for raising the price and don't nurse aversion or enmity and don't enter into a transaction when the others have entered into that transaction and be as fellow-brothers and servants of Allah. A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him. The piety is here, (and while saying so) he pointed towards his chest thrice. It is a serious evil for a Muslim that he should look down upon his brother Muslim. All things of a Muslim are inviolable for his brother in faith: his blood, his wealth and his honour.
Book 32, Number 6220:
This hadith has been transmitted on the authority of Abu Huraira with some addition (and it is this):" Verily Allah does not look to your bodies nor to your faces but He looks to your hearts," and he pointed towards the heart with his fingers.
Book 32, Number 6221:
Abu Huraira reported Allah's Messenger (may peace be upqn him) as saying: Verily Allah does not look to your faces and your wealth but He looks to your heart and to your deeds.
Chapter 9: IT IS FORBIDDEN TO NURSE RANCOUR
Book 32, Number 6222:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The gates of Paradise are not opened but on two days, Monday and Thursday. and then every servant (of Allah) is granted pardon who does not associate anything with Allah except the person in whose (heart) there is rancour against his brother. And it would be said: Look towards both of them until there is reconciliation; look toward both of them until there is reconciliation; look towards both of them until there is reconciliation. This hadith has been narrated on the authority of Suhail who narrated it on the authority of his father with the chain of transmitters of MaIik, but with this variation of wording:, (Those would not be granted pardon) who bycott each other."
Book 32, Number 6223:
Abu Huraira reported it as a marfu' hadith (and the words are): The deeds are presented on every Thursday and Friday and Allah, the Exalted and Glorious. grants pardon to every person who does not associate anything with Allah except the person in whose (heart) there is rancour against his brother. It would be said: Put both of them off until they are reconciled.
Book 32, Number 6224:
Abu Huraim reported Allah's Messenger (may peace be upon him) as saying The deeds of people would be presented every week on two days, viz. Monday and Thursday, and every believing servant would be granted pardon except the one in whose (heart) there is rancour against his brother and it would he said: Leave them and put them off until they are turned to reconciliation.
Chapter 10: MERIT OF LOVE FOR THE SAKE OF ALLAH

Book 32, Number 6225:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Verily. Allah would say on the Day of Resurrection: Where are those who have mutual love for My Glory's sake? Today I shall shelter them in My shadow when there is no other shadow but the shadow of Mine.
Book 32, Number 6226:
Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: A person visited his brother in another town and Allah deputed an Angel to wait for him on his way and when he came to him he said: Where do you intend to go? He said: I intend to go to my brother in this town. He said: Have you done any favour to him (the repayment of which you intend to get)? He said: No, excepting this that I love Mm for the sake of Allah, the Exalted and Glorious. Thereupon he said: I am a meesenger to you from, Allah: (to inform you) that Allah loves you as you love him (for His sake) This hadith has been narrated on the authority of Hammid b. Salama with the same of transmitters.
Chapter 11: MERIT OF VISITING THE SICK
Book 32, Number 6227:
Abu Rabi' reported directly from Allah's Apostle (may peace upon him) as saying: The one who visits the sick is in fact like one who is in the fruit garden of Paradise so long as he does not return.
Book 32, Number 6228:
Thauban, the freed slave of Allah's Messenger (may peace be upon him), reported that Allah's Messenger (may peace be upon him) said: He who visits the sick continues to remain in the fruit garden of Paradise until he returns.
Book 32, Number 6229:
Thauban reported Allah's Apostle (may peace be upon him) as saying: Verily, when a Muslim visits his brother in Islam he is supposed to remain in the fruit garden of Paradise until he returns.
Book 32, Number 6230:
Thauban, the freed slave of Allah's Messenger (may peace be upon him), reported Allah's Messenger (may peace be upon him) as saying: He who visits the sick is supposed to remain in the fruit garden of Paradise. It was said: Allah's Messenger, what is this Khurfat-ul-jannah? He said: It is a place abounding in fruits.
Book 32, Number 6231:
This hadith has been narrated on the authority of Asim al-Ahwal with the same chain of transmitters.
Book 32, Number 6232:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Verily, Allah, the Exalted and Glorious, would say on the Day of Resurrection: O son of Adam, I was sick but you did not visit Me. He would say: O my Lord; how could I visit Thee whereas Thou art the Lord of the worlds? Thereupon He would say: Didn't you know that such and such servant of Mine was sick but you did not visit him and were you not aware of this that if you had visited him, you would have found Me by him? O son of Adam, I asked food from you but you did not feed Me. He would say: My Lord, how could I feed Thee whereas Thou art the Lord of the worlds? He said: Didn't you know that such and such servant of Mine asked food from you but you did not feed him, and were you not aware that if you had fed him you would have found him by My side? (The Lord would again say:) O son of Adam, I asked drink from you but you did not provide Me. He would say: My Lord, how could I provide Thee whereas Thou art the Lord of the worlds? Thereupon He would say: Such and such of servant of Mine asked you for a drink but you did not provide him, and had you provided him drink you would have found him near Me.
Chapter 12: WHENEVER A BELIEVER FALLS SICK OR IS STRICKEN WITH GRIEF OR SOMETHING LIKE IT, THERE IS A REWARD FOR HIM EVEN IF IT IS PRICKING OF A THORN
Book 32, Number 6233:
'A'isha reported, I did not see anyone else being afflicted with more severe illness than Allah's Messenger (may peace be upon him). In the narration transmitted by 'Uthman there is a slight variation of wording.
Book 32, Number 6234:

This hadith has been narrated on the authority of A'mash through other chains of transmitters.
Book 32, Number 6235:
'Abdullah reported: I visited Allah's Messenger (may peace be upon him) as he was running high temperature. I touched his body with my bard and said to him: Allah's Messenger, you are running high temperature, whereupon Allah's Messenger (may peace be upon him) said: Yes, it is so. I comparatively have a more severe fever than any one of you. I said: Is it because there is a double reward in store for you? Thereupon Allah's Messenger (may peace be upon him) said: Yes, it is so. And Allah's Messenger (may peace be upon him) again said: When a Muslim falls ill, his compensation is that his minor sins are obliterated just as leaves tall (in autumn). In the hadith transmitted on the authority of Zubair there is (no mention of these words):" I touched his body with my hands."
Book 32, Number 6236:
This hadith has been transmitted on the authority of jarir and the hadith transmitted on the authority of Abu Mu'awiya there is an addition of these words: He said: Yes, by Him in Whose Hand is my life, there is no Muslim upon the earth." The rest of the hadith is the same.
Book 32, Number 6237:
Aswad reported that some young men from the Quraish visited 'A'isha as she was in Mina and they were laughing. She said: What makes you laugh? They said: Such and such person stumbled against the rope of the tent and he was about to break his neck or lose his eyes. She said: Don't laugh for I heard Allah's Messenger (may peace be upon him) as saying: If a Muslim runs a thorn or (gets into trouble) severe than this, there is assured for him (a higher) rank and his sins are obliterated.
Book 32, Number 6238:
'A'isha reported Allah's Messenger (may peace be upon him) as saying: A believer does not receive (the trouble) of running a thorn or more than that but Allah elevates him in rank or effaces his sins because of tbat.
Book 32, Number 6239:
'A'isha reported Allah's Messenger (may peace be upon him) as saying: A believer does not undergo (the trouble) of running a thorn or more than that when Allah effaces his sins.
Book 32, Number 6240:
'A'isha said: No trouble comes to a believer even if it is the pricking of a thorn that it becomes (the means) whereby his sins are effaced or his sins are obliterated. Yazid says: He does not know which word 'Urwa said (whether he said Qussa or Kuffira).

Book 32, Number 6241:
'A'isha reported: I heard Allah's Messenger (may peace be upon him) as saying: There is nothing (in the form of trouble) that comes to a believer even if it is the pricking of a thorn that there is decreed for him by Allah good or his sins are obliterated.
Book 32, Number 6242:
Abu Sa'id and abu Huraira reported that they heard Allah's Messenger (may peace be upon him) as saying: Never a believer is stricken with discomfort, hardship or illness, grief or even with mental worry that his sins are not expiated for him.
Book 32, Number 6243:
Abu Huraira reported that when this verse was revealed:" Whoever does evil will be requited for it", and when this was conveyed to the Muslims they were greatly perturbed. Thereupon Allah's Messenger (may peace be upon him) said: Be moderate and stand firm in trouble that falls to the lot of a Muslim (as that) is an expiation for him; even stumbling on the path or the prickin of a thorn (are an expiation for him). Muslim said that 'Umar b. Abd al-Rahman Muhaisin was from amongst the people of Mecca.
Book 32, Number 6244:
Jabir b. Abdullah reported that Allah's Messenger (may peace be upon him) visited Umm Sa'ib or Umm Musayyib and said: Umm Sa'ib or Umm Musayyib. why is it that you are shivering? She said:"

It is fever and may it not be blessed by Allah, whereupon he (the Holy Prophet) said: Don't curse fever for it expiates the sir of the posterity of Adam just as furnace removes the alloy of iron.
Book 32, Number 6245:
'Ata' b. Abi Rabih said: Ibn Abbas said to me: May I show you a woman of Paradise? I said: Yes. He said: Here is this dark-complexioned woman. She came to Allah's Apostle (may peace be upon him) and said: I am suffering from falling sickness and I become naked; supplicate Allah for me, whereupon he (the Holy Prophet) said: Show endurance as you can do and there would be Paradise for you and, if you desire, I supplicate Allah that He may cure you. She said: I am prepared to show endurance (but the unbearable trouble is) that I become naked, so supplicate Allah that He should not let me become naked, so he supplicated for her.
Chapter 13: IT IS FORBIDDEN TO COMMIT OPPRESSION
Book 32, Number 6246:
Abu Dharr reported Allah's Messenger (may peace be upon him) as saying that Allah, the Exalted and Glorious, said: My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another. My servants, all of you are liable to err except one whom I guide on the right path, so seek right guidance from Me so that I should direct you to the right path. O My servants, all of you are hungry (needy) except one whom I feed, so beg food from Me, so that I may give that to you. O My servants, all of you are naked (need clothes) except one whom I provide garments, so beg clothes from Me, so that I should clothe you. O My servants, you commit error night and day and I am there to pardon your sins, so beg pardon from Me so that I should grant you pardon. O My servants, you can neither do Me any harm nor can you do Me any good. O My servants, even if the first amongst you and the last amongst you and even the whole of human race of yours, and that of jinns even, become (equal in) God-conscious like the heart of a single person amongst you, nothing would add to My Power. O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of the Jinns too in unison become the most wicked (all beating) like the heart of a single person, it would cause no loss to My Power. O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of jinns also all stand in one plain ground and you ask Me and I confer upon every person what he asks for, it would not. in any way, cause any loss to Me (even less) than that which is caused to the ocean by dipping the needle in it. My servants, these for you I shall reward you for thern, so he who deeds of yours which I am recording finds good should praise Allah and he who does not find that should not blame anyone but his ownself. Sa'id said that when Abu Idris Khaulini narrated this hadith he knelt upon his knees.
Book 32, Number 6247:
Abu Dharr reported Allah's Messenger (may peace be upon him) as saying that he reported it from his Lord, the Exalted and Glorious: Verily I have made oppression unlawful for Me and for My servants too, so do not commit oppression. The rest of the hadith is the same.
Book 32, Number 6248:
Jabir b. Abdullah reported that Allah's Messenger (may peace be upon him) said: Be on your guardagainst committing oppression, for oppression is a darkness on the Day of Resurrection, and be on your guard against pettimindedness for pettimindedness destroyed those who were before you, as it incited them to shed blood and make lawful what was unlawful for them.
Book 32, Number 6249:
Ibu 'Umar reported Allah's Messenger (may peace be upon him) as saying: Oppression is the darkness on the Day of Resurrection.
Book 32, Number 6250:
Salim reported on the authority of his father that Allah's Messenger (may peace be upon him) said: A Muslim is the brother of a fellow-Muslim. He should neither commit oppression upon him nor ruin him, and he who meets the need of a brot'ier, Allah would meet big needs, and he who relieved a Muslim from hardship Allah would relieve him from the hardships to which he would be put on the Day of Resurrection, and he who did not expose (the follies of a Muslim) Allah would conceal his follies on the Day of Resurrection.

Book 32, Number 6251:
Abu Huraira. reported Allah's Messenger (may peace be upon him) as saying: Do you know who is poor? They (the Companions of the Holy Prophet) said: A poor man amongst us is one who has neither dirham with him nor wealth. He (the Holy Prophet) said: The poor of my Umma would be he who would come on the Day of Resurrecton with prayers and fasts and Zakat but (he would find himself bankrupt on that day as he would have exhausted his funds of virtues) since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others, and his virtues would be credited to the account of one (who suffered at his hand). And if his good deeds fall short to clear the account, then his sins would be entered in (his account) and he would be thrown in the Hell-Fire.
Book 32, Number 6252:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The claimants would get their claims on the Day of Ressurection so much so that the hornless sheep would get its claim from the horned sheep.
Book 32, Number 6253:
Abu Musa reported Allah's Messenger (may peace be upon him) as saying: Allah, the Exalted and Glorious, grants respite to the oppessor. But when He lays Hand upon him, He does not then let him off. Re (the Holy Prophet) then recited this verse:" Such is the chastisement of thy Lord when He chastises the towns (inhabited by) wrongdoing persons. Surely, His punishment is painful, severe" (xi. 103).
Chapter 14: HELP YOUR BROTHER WHETHER IIE IS AN OPPRESSOR OR AN OPPRESSED ONE
Book 32, Number 6254:
Jabir b. Abdullah reported that two young men, one from the Muhajirin (emigrants) and the other one from the Angr (helpers) fell into dispute and the Muhajir called his fellow Muhajirin, and the Ansari (the helper) called the Ansar (for help). In the meanwhile, Allah's Messenger (may peace be upon him) came there and said: What is this, the proclamation of the days of jahiliya (ignorance)? They said: Allah's Messenger, there is nothing serious. The two young men fell into dispute and the one struck at the back of the other. Thereupon he (the Holy Prophet) said: Well, a person should help his brother whether he is an oppressor or an oppressed. If he is the oppressor he should prevent him from doing it, for that is his help; and if he is the oppressed he should be helped (against oppression).
Book 32, Number 6255:
Jabir b. Abdullah reported: We were along with Allah's Messenger (may peace be upon him) in an expedition that a person from amongst the emigrants struck at the back of a person from the Ansir. The Ansiri said: O Ansar! And the Muhijir said: O Emigrants! Thereupon Allah's Messenger (may peace be upon him) said: What are these proclamations of the Days of Ignorance? They said: Allah's Messenger, a person from the emigrants struck at the back of an Ansari, whereupon he said: It is something disgusting. 'Abdullah b. Ubayy heard it and said: They have indeed done it. By Allah, when we would return to Medina the respectable amongst them (the Ansar) would turn away the mean (the emigrants). Thereupon 'Umar said: Permit me so that I should strike the neck of this hypocrite. But he (the Holy Prophet) said: Leave him, the people may not say that Muhammad kills his companions.
Book 32, Number 6256:
Jabir b. 'Abdullah reported that a person from the emigrants struck the back of an Ansari. He came to Allah's Apostle (may peace be upon him) and asked for compensation. Thereupon Allah's Apostle (may peace be upon him) said: Leave it. for it is something disgusting. Ibn Mansur said that in the narration transmitted on the authority of Amr (these words are also found):" I heard Jabir."
Chapter 15: THERE SHOULD BE MUTUAL FELLOW-FEELING AND LOVE AND THE WILL TO HELP EACH OTHER AMONGST THE BELIEVERS
Book 32, Number 6257:
Abu Musa reported Allah's Messenger (may peace be upon him) as saying: A believer is like a brick for another believer, the one supporting the other.

Book 32, Number 6258:
Nu'man b. Bashir reported Allah's Messenger (may peace be upon him) as saying: The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever.
Book 32, Number 6259:
Nu'man b. Bashir reported a hadith like this from Allah's Apostle (may peace be upon him).
Book 32, Number 6260:
Nu'man b. Bashir reported Allah's Messenger (may peace be upon him) as saying: The believers are like one person; if his head aches, the whole body aches with fever and sleeplessness.
Book 32, Number 6261:
Nu'man b. Bashir reported that Muslims are like one body of a person; if the eye is sore, the whole body aches, and if the head aches, the whole body aches.
Book 32, Number 6262:
A hadith like this has been narrated on the authority of Nu'man b. Bashir through another chain of transmitters.
Chapter 16: IT IS FORBIDDEN TO INDULGE IN ABUSING
Book 32, Number 6263:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When two persons indulge in hurling (abuses) upon one another, it would be the first one who would be the sinner so long as the oppressed does not transgress the limits.
Chapter 17: THE MERITS OF FORGIVENESS AND HUMILITY
Book 32, Number 6264:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Charity does not in any way decrease the wealth and the servant who forgives Allah adds to his respect, and the one who shows humility Allah elevates him in the estimation (of the people).
Chapter 18: THE PROHIBITION OF BACKBITING
Book 32, Number 6265:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Do you know what is backbiting? They (the Companions) said: Allah and His Messenger know best. Thereupon he (the Holy Prophet) said: Backbiting implies your talking about your brother in a manner which he does not like. It was said to him: What is your opinion about this that if I actually find (that failing) in my brother which I made a mention of? He said: If (that failing) is actually found (in him) what you assert, you in fact backbited him, and if that is not in him it is a slander.
Chapter 19: TIDINGS FOR ONE WHOSE FAULTS ALLAH CONCEALED IN THIS WORLD; HE WILL ALSO CONCEAL HIS FAULTS IN THE HEREAFTER
Book 32, Number 6266:
Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: The servant (whose fault) Allah conceals in this world, Allah would also conceal (his faults) on the Day of Resurrection.
Book 32, Number 6267:
Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: The servant (who conceals) the faults of others in this world, Allah would conceal his faults on the Day of Resurrection.
Chapter 20: ACCORDING OF BENEVOLENT TREATMENT TO ONE FROM WHOM ONE EXPECTS TRANSGRESSION
Book 32, Number 6268:
A'isha reported that a person sought permission from Allah's Apostle (may peace be upon him) to see him. He said: Grant him permission. (and also added:) He is a bad son of his tribe or he is a bad person of his tribe. When he came in he used kind words for him. 'A'isha reported that she said: Allah's Messenger, you said about him what you had to say and then you treated him with kindness. He said: A'isha, verily in the eye of Allah, worst amongst the person in rank on the Day of Resurrection is one whom the people abandon or desert out of the fear of indecency.
Book 32, Number 6269:

This hadith has been reported on the authority of Ibn Munkadir with the same chain of transmitters but with a slight variation of wording.

Chapter 21: MERIT OF BENEVOLENT TREATMENT

Book 32, Number 6270:

Jarir reported from Allah's Messenger (may peace be upon him): He who is deprived of tenderly feelings is in fact deprived of good.

Book 32, Number 6271:

Jarir reported Allah's Messenger (may peace be upon him) as saying: He who is deprived of tenderly feelings is in fact deprived of good.

Book 32, Number 6272:

Jarir b. 'Abdullah reported Allah's Apostle (may peace be upon him) as saying: He who is deprived of tenderly feelings is in fact deprived of good and he who is deprived of tenderly feelings is in fact deprived of good.

Book 32, Number 6273:

'A'isha, the wife of Allah's Apostle (may peace be upon him), reported that Allah's Messenger (may peace be upon him) said: 'A'isha, verily Allah is kind and He loves kindness and confers upon kindness which he does not confer upon severity and does not confer upon anything else besides it (kindness).

Book 32, Number 6274:

'A'isha, the wife of Allah's Apostle (may peace be upon him), reported Allah's Apostle (may peace be upon him) as saying: Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective.

Book 32, Number 6275:

This hadith has been reported by Miqdam b. Shuraih b. Hani with the same chain of transmitters but with this addition:" 'A'isha mounted upon a wild camel and she began to make that go round and round. Thereupon Allah's Messenger (may peace be upon him) said: You should show kindness, and then he made a mention of this hadith.

Chapter 22: IT IS FORBIDDEN TO CURSE THE BEASTS

Book 32, Number 6276:

'Imran b. Husain reported: We were with Allah's Messenger (may peace be upon him) in some of his journeys and there was a woman from the Ansar riding a she-camel that it shied and she invoked curse upon that. Allah's Messenger (may peace be upon him) heard it and said: Unload that and set it free for it is accursed. 'Imran said: I still perceive that (dromedary) walking amongst people and none taking any notice of that.

Book 32, Number 6277:

'Imran reported: I perceive as if I am looking towards that dromedary, and in the hadith transmitted on the authority of Thaqafi (the words are):" Unload it and make its back bare for it is accursed."

Book 32, Number 6278:

Abu Burza al-Aslami reported that a slave-girl was riding a dromedary and there was also the luggage of people upon it. that she suddenly saw Allah's Apostle (may peace be upon him). The way of the mountain was narrow and she said (to that dromedary): Go ahead (but that dromedary did not move). She (that slave-girl), out of anger, said: O Allah, let that (dromedary) be damned. Thereupon Allah's Apostle (may peace be upon him) said: Let the dromedary on which the curse has been invoked not proceed with us.

Book 32, Number 6279:

This hadith has been narrated on the authority of Sulaiman Taimi with the same chain of transmitters but with a variation of words (and that is):" By Allah, let that accompany us not which has been damned, or he said like it."

Book 32, Number 6280:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: It does not seem proper for Siddiq that he should be an invoker of curse. This hadith has been narrated on the authority of Abu Kuraib with the same chain of transmitters.

Book 32, Number 6281:
Zaid b. Aslam reported that 'Abd al-Malik b. Marwan sent some domestic goods for decoration to Umm Darda' on his own behalf, and when it was night 'Abd al-Malik got up and called for the servant. It seemed as if he (the servant) was late (in responding to his call), so he ('Abd al-Malik) invoked curse upon him, and when it was morning Umm Darda' said to him: I heard you cursing your servant during the night when you called him, and she said: I heard Abu Darda' as saying that Allah's Messenger (may peace be upon him) said: The invoker of curse would neither be intercessor nor witness on the Day of Resurrection.
Book 32, Number 6282:
This hadith has been narrated on the authority of Zaid b. Aslam with the same chain of transmitters.
Book 32, Number 6283:
Umm Darda' reported on the authority of Abu Darda' as saying: I heard Allah's Messenger (may peace be upon him) as saying: The invoker of curse would neither be witness nor intercessor on the Day of Resurrection.
Book 32, Number 6284:
Abu Huraira reported it was said to Allah's Messenger (may peace be upon him): Invoke curse upon the polytheists, whereupon he said: I have not been sent as the invoker of curse, but" I have been sent as mercy."
Chapter 23: HE UPON WHOM ALLAH'S APOSTLE (MAY PEACE BE UPON HIM) INVOKED CURSE WHEREAS HE IN FACT DID NOT DESERVE IT, IT WOULD BE A SOURCE OF REWARD AND MERCY FOR HIM
Book 32, Number 6285:
A'isha reported that two persons visited Allah's Messenger (may peace be upon him) and both of them talked about a thing, of which I am not aware, but that annoyed him and he invoked curse upon both of them and hurled malediction, and when they went out I said: Allah's Messenger, the good would reach everyone but it would not reach these two. He said: Why so? I said: Because you have invoked curse and hurled malediction upon both of them. He said: Don't you know that I have made condition with my Lord saying thus: O Allah, I am a human being and that for a Muslim upon whom I invoke curse or hurl malediction make it a source of purity and reward.
Book 32, Number 6286:
This hadith has been reported on the authority of A'mash with the same chain of transmitters and the hadith transmitted on the authority of 'Isa (the words are):" He had a private meeting with them and hurled malediction upon them and cursed them and sent them out."
Book 32, Number 6287:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: O Allah, I am a human being and for any person amongst Muslims upon whom I hurl malediction or invoke curse or give him whipping make it a source of purity and mercy.
Book 32, Number 6288:
Jabir reported Allah's Apostle (may peace be upon him) a hadith like it but with a slight variation of wording.
Book 32, Number 6289:
This hadith has been transmitted on the authority of A'mash and in the hadith transmitted on the authority of 'Isa the words are: Make it a source of reward, and in the hadith transmitted on the authority of Abu Huraira (the words are):" Make it a source of mercy."
Book 32, Number 6290:
Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: O Allah, I make a covenant with Thee against which Thou wouldst never go. I am a human being and thus for a Muslim whom I give any harm or whom I scold or upon whom I invoke curse or whom I beat, make this a source of blessing, purification and nearness to Thee on the Day of Resurrection.
Book 32, Number 6291:
This hadith has been transmitted on the authority of Abu Zinad with a slight variation of wording.
Book 32, Number 6292:

A hadith like this has been reported on the authority of Abu Huraira through another chain of transmitters.

Book 32, Number 6293:

Salim, the freed slave of Nasriyyin, said: I heard Abu Huraira as saying that he heard Allah's Messenger (may peace be upon him) as saying: O Allah, Muhammad is a human being. I lose my temper just as human beings lose temper, and I have held a covenant with Thee which Thou wouldst not break: For a believer whom I give any trouble or invoke curse or beat, make that an expiation (of his sins and a source of) his nearness to Thee on the Day of Resurrection.

Book 32, Number 6294:

Abu Huraira reported that he heard Allah's Messenger (may peace be upon him) as saying: O Allah, for any believing servant whom I curse make that as a source of nearness to Thee on the Day of Resurrection.

Book 32, Number 6295:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: I have held covenant with Thee which Thou wouldst not break, so for any believer whom I curse or beat, make that an expiation on the Day of Resurrection.

Book 32, Number 6296:

Jabir b. Abdullah reported Allah's Messenger (may peace be upon him) as saying: I am a human being and I have made this term with my Lord, the Exalted and Glorious: For any servant amongst Muslims whom I curse or scold, make that a source of purity and reward. This hadith has been narrated on the authority of Ibn Juraij with the same chain of transmitters.

Book 32, Number 6297:

Anas b. Malik reported that there was an orphan girl with Umm Sulaim (who was the mother of Anas). Allah's Messenger (may peace be upon him) saw that orphan girl and said: O, it is you; you have grown young. May you not advance in years! That slave-girl returned to Umm Sulaim weeping. Umm Sulaim said: O daughter, what is the matter with you? She said: Allah's Apostle (may peace be upon him) has invoked curse upon me that I should not grow in age and thus I would never grow in age, or she said, in my (length) of life. Umm Sulaim went out wrapping her head-dress hurriedly until she met Allah's Messenger (may peace be upon him). He said to her: Umm Sulaim, what is the matter with you? She said: Allah's Apostle, you invoked curse upon my orphan girl. He said: Umm Sulaim, what is that? She said: She (the orphan girl) states you have cursed her saying that she might not grow in age or grow in life. Allah's Messenger (may peace be upon him) smiled and then said: Umm Sulaim, don't you know that I have made this term with my Lord. And the term with my Lord is that I said to Him: 1 am a human being and I am pleased just as a human being is pleased and I lose temper just as a human being loses temper, so for any person from amongst my Ummah whom I curse and he in no way deserves it, let that, O Lord, be made a source of purification and purity and nearness to (Allah) on the Day of Resurrection.

Book 32, Number 6298:

Ibn Abbas reported: I was playing with children that Allah's Messenger (may peace be upon him) happened to pass by (us). I hid myself behind the door. He (the Holy Prophet) came and he patted upon my shoulders and said: Go and call Mu'awiya. I returned and said: He is busy in taking food. He again asked me to go and call Mu'swiya to him. I went (and came back) and said that he was busy in taking food, whereupon he said: May Allah not fill his belly! Ibn Muthanna, said: I asked Umm Umayya what he meant by the word Hatani. He said: It means" he patted my shoulders".

Book 32, Number 6299:

This hadith has been transmitted on the authority of Ibn Abbas with a slight variation of wording.

Chapter 24: THE CONDEMNATION OF ONE WHO PLAYS A DOUBLE GAME AND THE PROHIBITION OF THIS BEHAVIOUR

Book 32, Number 6300:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The worst amongst the people is the double-faced one; he comes to some people with one face and to others with the other face.

Book 32, Number 6301:
Abu Huraira reported that he heard Allah's Messenger (may peace be upon him) as saying: The worst amongst people is one with the double face. He comes to some people with one face and to others with the other face.
Book 32, Number 6302:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: You will find the worst amongst the people one having double face. He comes to some people with one face and to the others with the other face.
Chapter 25: FORBIDDANCE OF TELLING A LIE AND THE CASES IN WHICH TELLING OF LIE IS PERMISSIBLE
Book 32, Number 6303:
Humaid b. 'Abd al-Rahman b. 'Auf reported that his mother Umm Kulthum daughter of 'Uqba b. Abu Mu'ait, and she was one amongst the first emigrants who pledged allegiance to Allah's Apostle (may peace be upon him), as saying that she heard Allah's Messenger (may peace be upon him) as saying: A liar is not one who tries to bring reconciliation amongst people and speaks good (in order to avert dispute), or he conveys good. Ibn Shihab said he did not hear that exemption was granted in anything what the people speak as lie but in three cases: in battle, for bringing reconciliation amongst persons and the narration of the words of the husband to his wife, and the narration of the words of a wife to her husband (in a twisted form in order to bring reconciliation between them).
Book 32, Number 6304:
This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters but with a slight variation of wording.
Book 32, Number 6305:
This hadith has been transmitted on the authority of Zuhri with a slight variation of wording.
Chapter 26: SERIOUS PROHIBITION OF TALE-CARRYING
Book 32, Number 6306:
'Abdullah b. Mas'ud reported that Muhammad (may peace be upon him) said: Should I inform you that slandering, that is in fact a tale-carrying which creates dissension amongst people, (and) he (further) said: The person tells the truth until he is recorded as truthful, and lie tells a lie until lie is recorded as a liar.
Chapter 27: THE EVIL OF A LIE AND THE GOODNESS OF TRUTH AND ITS MERIT
Book 32, Number 6307:
'Abdullah reported Allah's Messenger (may peace be upon him) as saying: Truth leads one to Paradise and virtue leads one to Paradise and the person tells the truth until he is recorded as truthful, and lie leads to obscenity and obscenity leads to Hell, and the person tells a lie until he is recorded as a liar.
Book 32, Number 6308:
'Abdullah b. Mas'ud reported Allah's Messenger (may peace be upon him) as saying: Telling of truth is a virtue and virtue leads to Paradise and the servant who endeavours to tell the truth is recorded as truthful, and lie is obscenity and obscenity leads to Hell-Fire, and the servant who endeavours to tell a lie is recorded as a liar. Ibn Abu Shaiba reported this from Allah's Apostle (may peace be upon him).
Book 32, Number 6309:
'Abdullah reported Allah's Messenger (may peace be upon him) as saying: It is obligatory for you to tell the truth, for truth leads to virtue and virtue leads to Paradise, and the man who continues to speak the truth and endeavours to tell the truth is eventually recorded as truthful with Allah, and beware of telling of a lie for telling of a lie leads to obscenity and obscenity leads to Hell-Fire, and the person who keeps telling lies and endeavours to tell a lie is recorded as a liar with Allah.
Book 32, Number 6310:
This hadith has been reported on the authority of A'mash with the same chain of transmitters and no mention is made in the hadith transmitted on the authority of 'Isa (of these words):" He who endeavours to tell the truth and endeavours to tell a lie," and in the hadith transmitted on the authority of Mushir (the words are):" Until Allah records it".
Chapter 28: THE MERIT OF SELF-CONTROL AT THE TIME OF ANGER

Book 32, Number 6311:
Abdullah b. Mas'ud reported Allah's Messenger (may peace be upon him) as saying: Whom do you count as" Raqub" amongst you? They (his Companions) said: One who has no children (the children are born unto him but they do not survive). Thereupon he (the Holy Prophet) said: He is not a Raqub but Raqub is one who does not find his child as the forerunner (in Paradise). He then said: Whom do you count as a wrestler amongst you? We said: He who wrestles with persons. He said: No, it is not he but one who controls himself when in a fit of rage.
Book 32, Number 6312:
This hadith has been narrated on the authority of A'mash with the same chain of transmitters.
Book 32, Number 6313:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The strong-man is not one who wrestles well but the strong man is one who controls himself when he is in a fit of rage.
Book 32, Number 6314:
Abu Huraira reported: I heard Allah's Messenger (may peace be upon him) as saying: One is not strong because of one's wrestling skillfully. They said: Allah's Messenger, then who is strong? He said: He who controls his anger when he is in a fit of rage.
Book 32, Number 6315:
This hadith has been reported on the authority of Abu Huraira through another chain of transmitters.
Book 32, Number 6316:
Sulaiman b. Surad reported that two persons abused each other in the presence of Allah's Apostle (may peace be upon him) and the eyes of one of them became red as embers and the veins of his neck were swollen. Thereupon Allah's Messenger (may peace be upon him) said: I know of a wording, if he were to utter that, his fit of rage (would be no more and that wording is): I seek refuge with Allah from Satan the accursed. The person said: Do you find any madness in me? Ibn al-'Ala' said: Do you see it? And he made no mention of the person.
Book 32, Number 6317:
Sulaiman b. Surad reported that two persons abused each other in the presence of Allah's Apostle (may peace be upon him) and one of them fell into a rage and his face became red. Allah's Apostle (may peace be upon him) saw him and said: I know of a wording; if he were to utter that, he would get out (of the fit of anger) (and the wording is): I seek refuge with Allah from Satan, the accursed. Thereupon, a person went to him who had heard that from Allah's Apostle (may peace be upon him) and said to him: Do you know what Allah's Messenger (may peace be upon him) said? He (the Holy Prophet) said: I know of a wording; if he were to say that, (the fit) would be no more (and the words are): I seek refuge with Allah from Satan, the accursed. And the person said to him: Do you find me mad?
Book 32, Number 6318:
This hadith has been reported on the authority of A'mash with the same chain of transmitters.
Chapter 29: IT IS THE VERY NATURE OF MAN THAT HE LOSES CONTROL
Book 32, Number 6319:
Anas reported Allah's Messenger (may peace be upon him) as saying: When Allah fashioned Adam in Paradise, He left him as He liked him to leave. Then Iblis roamed round him to see what actually that was and when he found him hollow from within, he recognised that he had been created with a disposition that he would not have control over himself.
Book 32, Number 6320:
A hadith like this has been narrated on the authority of Humaid with the same chain of transmitters.
Chapter 30: IT IS FORBIDDEN TO STRIKE AT THE FACE
Book 32, Number 6321:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When any one of you fights with his brother he should avoid striking at the face.
Book 32, Number 6322:
This hadith has been transmitted on the authority of Abu Zinad and he said:" When one amongst you strikes (at the face)."

Book 32, Number 6323:
Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: When any one of you fights with his brother, he should spare his face.
Book 32, Number 6324:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When any one of you fights with his brother, he should not slap at the face.
Book 32, Number 6325:
This hadith has been transmitted on the authority of Abu Huraira and in the hadith transmitted on the authority of Ibn Hatim Allah's Apostle (may peace be upon him) is reported to have said: When any one of you fights with his brother, he should avoid his face for Allah created Adam in His own image.
Book 32, Number 6326:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When any one of you fights with his brother, he should avoid the face.
Chapter 31: GRIM WARNING TO ONE WHO TORMENTS PEOPLE WITHOUT ANY VALID JUSTIFICATION
Book 32, Number 6327:
'Urwa reported on the authority of his father that Hisham b. Hakim b. Hizam happened to pass by some people in Syria who had been made to stand in the sun and olive-oil was being poured upon their heads. He said: What is this? It was said: They are being punished for (not paying) the Kharaj (the government revenue). Thereupon he said: Allah would punish those who torment people in this world (without any genuine reason).
Book 32, Number 6328:
Hisham reported on the authority of his father that Hisham b. Hakim b. Hizam happened to pass by people, the farmers of Syria, who had been made to stand in the sun. He said: What is the matter with them? They said: They have been detained for Jizya. Thereupon Hisham said: I bear testimony to the fact that I heard Allah's Messenger (may peace be upon him) as saying: Allah would torment those who torment people in the world.
Book 32, Number 6329:
This hadith has been narrated on the authority of Hisham with the same chain of transmitters and he made this addition of Jarir that (Hisham b. Hakim) went to Umair b. Sa'd who was then ruler in Palestine and he narrated to him this hadith and he (submitting before the words of the Prophet) commanded that they should be let off and so they were let off.
Book 32, Number 6330:
'Urwa b. Zubair reported that Hisham b. Hakim found a person (the ruler of Hims) who had been detaining some Nabateans in connection with the dues of Jizya. He said: What is this? I heard Allah's Messenger (may peace be upon him) as saying: Allah would torment those persons who torment people in the world.
Chapter 32: HE WHO GOES IN THE MOSQUE OR IN THE BAZAR OR A PLACE OF GATHERING LIKE IT WITH A WEAPON SHOULD SEE THAT THE SPEARHEAD DOES NOT HARM ANYONE
Book 32, Number 6331:
'Amr heard Jabir as saying: A person happened to come to the mosque with an arrow; thereupon Allah's Messenger (may peace be upon him) said to him: Take hold of its pointed head.
Book 32, Number 6332:
Jabir b. Abdullah reported that a person happened to come to the mosque with arrows and their iron-ends were exposed, so he was commanded that he should grasp the pointed heads so that these might not do any harm to a Muslim.
Book 32, Number 6333:
Jabir reported that Allah's Messenger (may peace be upon him) commanded a person who had been distributing arrows freely in the mosque that he should not move about in the mosque but by catching hold of their iron-heads. Ibn Rumh narrated this with a slight variation of wording.
Book 32, Number 6334:

Abd Musa reported that Allah's Messenger (may peace be upon him) said: When any one of you happens to go to a meeting or the bazar with an arrow in his hand he must grasp its pointed head; then (he again said): He must grasp its pointed head. Abu Musa said: By Allah, we did not court death until some of us had flung arrows upon the faces of one another.

Book 32, Number 6335:

Abu Musa reported Allah's Apostle (may peace be upon him) assaying: He who amongst you moves in the mosque or in the bazar and there is an arrow with him he should take hold of its iron-head in his palm, so that none amongst the Muslims should receive any injury from it, or he said, should catch its iron-head.

Chapter 33: THE PROHIBITION OF POINTING A WEAPON TOWARDS A MUSLIM

Book 32, Number 6336:

Abu Huraira reported: Abu'l-Qasim (the kunya of Allah's Messenger, may peace be upon him), said: He who pointed a weapon towards his brother the angels invoke curse upon him even if he is his real brother so long as he does not abandon it (the pointing of weapon towards one's brother Muslim).

Book 32, Number 6337:

Abu Huraira reported a hadith like this from Allah's Apostle (may peace be upon him) through another chain of transmitters.

Book 32, Number 6338:

Abu Huraira reported a hadith from Allah's Messenger (may peace be upon him) ; (one of them was this) that Allah's Messenger (may peace be upon him) said: None amongst you should point a weapon towards his brother, for he does not know that Satan might cause the weapon (to slip) from his hand and (he may injure anyone) and thus he may fall into Hell-Fire.

Chapter 34: THE MERIT OF REMOVING OF ANYTHING TROUBLESOME FROM THE PATH

Book 32, Number 6339:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: While a person was going along the path he found a thorny branch upon it. He pushed it to a side and Allah approved (this action) of his and (as a mark of appreciation) granted him pardon.

Book 32, Number 6340:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: A person while walking along the path saw the branches of a tree lying there. He said: By Allah, I shall remove these from this so that these may not do harm to the Muslims, and he was admitted to Paradise.

Book 32, Number 6341:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying that he saw a person enjoying himself in Paradise because of the tree that he cut from the path which was a source of inconvenience to the people.

Book 32, Number 6342:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying that there was a tree which caused inconvenience to the Muslims; a person came there and cut that (tree) (and thus entered) Paradise).

Book 32, Number 6343:

Abu Barza reported: I said: Allah's Messenger, teach me something so that I may derive benefit from it. He said: Remove the troublesome thing from the paths of the Muslims.

Book 32, Number 6344:

Abu Barza reported that he said to Allah's Messenger (may peace be upon him): Allah's Messenger, I do not know whether I would survive after you, so confer upon me something by which Allah should benefit me. Thereupon Allah's Messenger (may peace be upon him) said: Do this and that and remove the troublesome things from the paths.

Chapter 35: FORBIDDANCE OF TORMENTING THE CAT OR THE ANIMALS LIKE THAT WHICH DO NOT HARM

Book 32, Number 6345:

Abdullah reported that Allah's Messenger (may peace be upon him) said: A woman was tormented because of a cat which she had confined until it died and she had to get into Hell. She did not allow it either to eat or drink as it was confined, nor did she free it so that it might eat the insects of the earth.
Book 32, Number 6346:
This hadith has been reported on the authority of Ibn 'Umar through another chain of transmitters. And Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: A woman was tormented because of a cat which she had tied and thus allowed it neither to eat or drink nor set it free so that it might eat the insects of the earth.
Book 32, Number 6347:
This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters.
Book 32, Number 6348:
Abu Huraira reported from Allah's Messenger (may peace be upon him) A hadith out of which one was this that Allah's Messenger (may peace be upon him) said: A woman got into Hell-Fire because of a cat whom she had tied, and thus it could not eat, and she did not let it free so that it could devour the insects of the earth, until it died.
Chapter 36: THE PROHIBITION OF PRIDE AND VANITY
Book 32, Number 6349:
Abu Sa'id Khudri and Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Allah, the Exalted and Glorious, said: Glory is His lower garment and Majesty is His cloak and (Allah says,) He who contends with Me in regard to them I shall torment him.
Chapter 37: IT IS FORBIDDEN TO BECOME FRUSTRATED IN REGARD TO THE MERCY OF ALLAH
Book 32, Number 6350:
Jundub reported that Allah's Messenger (may peace be upon him) stated that a person said: Allah would not forgive such and such (person). Thereupon Allah the Exalted and Glorious, said: Who is he who adjures about Me that I would not grant pardon to so and so; I have granted pardon to so and so and blotted out his deeds (who took an oath that I would not grant pardon to him).
Chapter 38: THE MERITS OF THE WEAK AND DOWNTRODDEN PEOPLE
Book 32, Number 6351:
Abu Huraira reported Allah's Messenger (may peace he upon him) as saying: Many a person with disheveled hair and covered with dust is turned away from the doors (whereas he is held in such a high esteem by Allah) that if he were to adjure in the name of Allah (about anything) Allah would fulfil that.
Chapter 39: IT IS FORBIDDEN TO USE THE EXPRESSION:" THE PEOPLE ARE UNDONE"
Book 32, Number 6352:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When a person says that people are ruined he is himself ruined. Abu Ishaq said: I do not know whether he said" ahlakahum or ahlakuhum.
Book 32, Number 6353:
This hadith has been narrated on the authority of Suhail with the same chain of transmitters.
Chapter 40: BENEVOLENT TREATMENT TOWARDS THE NEIGHBOUR
Book 32, Number 6354:
'A'isha reported Allah's Messenger (may peace be upon him) as saying: Gabriel impressed upon me (kind treatment) towards the neighbour (so much) that I thought as if he would confer upon him the (right) of inheritance.
Book 32, Number 6355:
This hadith has been narrated on the authority of 'A'isha through another chain of transmitters.
Book 32, Number 6356:
Ibn Umar reported Allah's Messenger (may peace be upon him) as saying: Gabriel impressed upon me (the kind treatment) towards the neighbour (so much) that I thought as if he would soon confer upon him the (right) of inheritance.
Book 32, Number 6357:

Abu Dharr reported Allah's Messenger (may peace be upon him) as saying: Abu Dharr, when you prepare the broth, add water to that and give that (as a present) to your neighbour.

Book 32, Number 6358:

Abu Dharr reported Allah's Messenger (may peace be upon him) commanded me thus: Whenever you prepare a broth, add water to it, and have in your mind the members of the household of your neighbours and then give them out of this with courtesy.

Chapter 41: EXCELLENCE OF MEETING ONE WITH A CREERFUL COUNTENANCE

Book 32, Number 6359:

Abu Dharr reported: Allah's Apostle (may peace be upon him) said to me: Don't consider anything insignificant out of good things even if it is that you meet your brother with a cheerful countenance.

Chapter 42: THE MERIT OF RECOMMENDATION WHICH INVOLVES NOTHING UNLAWFUL

Book 32, Number 6360:

Abu Musa reported that when any needy (person) came to Allah's Messenger (may peace be upon him) with a need he commanded him to his Companions, saying: Make a recommendation for him, and you would get the reward. Allah, however, gives the verdict through the tongue of His Apostle what He likes most.

Chapter 43: THE MERIT OF GOOD COMPANY AND AVOIDANCE FROM EVIL COMPANY

Book 32, Number 6361:

Abu Musa reported Allah's Messenger (may peace be upon him) as saying: The similitude of good company and that of bad company is that of the owner of musk and of the one (iron-smith) blowing bellows, and the owner of musk would either offer you free of charge or you would buy it from him or you would. smell its pleasant odour, and so far as one who blows the. bellows is concerned, he would either burn your clothes or you shall have to smell its repugnant smell.

Chapter 44: THE MERIT OF ACCORDING BENEVOLENT TREATMENT TO DAUGHTERS

Book 32, Number 6362:

'A'isha, the wife of Allah's Apostle (may peace be upon him), said: A woman came to me along with her two daughters. She asked me for (charity) but she found nothing with me except one date, so I gave her that. She accepted it and then divided it between her two daughters and herself ate nothing out of that. She then got up and went out, and so did her two daughters. (In the meanwhile) Allah's Apostle (may peace be upon him) visited me and I narrated to him her story. Thereupon Allah's Apostle (may peace be upon him) said: He who is involved (in the responsibility) of (bringing up) daughters, and he accords benevolent treatment towards them, there would be protection for him against Hell-Fire.

Book 32, Number 6363:

'A'isha reported: A poor woman came to me along with her daughters. I gave her three dates. She gave a date to each of them and then she took up one date and brought that to her mouth in order to eat that, but her daughters expressed desire to eat it. She then divided the date that she intended to eat between them. This (kind) treatment of her impressed me and I mentioned that which she did to Allah's Messenger (may peace be upon him). Thereupon he said: Verily Allah has assured Paradise for her, because of (this act) of her, or He has rescued her from Hell-Fire.

Book 32, Number 6364:

Malik reported Allah's Messenger (may peace be upon him) as saying: He, who brought up two girls properly till they grew up, he and I would come (together) (very closely) on the Day of Resurrection, and he interlaced his fingers (for explaining the point of nearness between him and that person).

Chapter 45: THE MERIT OF ONE WHO RESIGNS HIMSELF TO THE WILL OF GOD CALMLY AT THE TIME OF THE DEATH OF ONE'S SON

Book 32, Number 6365:

Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: Anyone amongst the Muslims, three of whose children die, and he resigns himself calmly to the will of God, Fire will not touch him but for the fulfilment of the oath.

Book 32, Number 6366:

This hadith has been reported by Zuhri on the authority of Malik, and in the hadith transmitted on the authority of Sufyan (the words are):" He would enter into Fire, except for the fulfilment of the oath."
Book 32, Number 6367:
Abu Huraira reported that Allah's Messenger (may peace be upon him) said to a woman of the Ansar: In case anyone amongst you sees the sad demise of three children of (hers) and she resigns herself to the will of God hoping to get reward, she would be admitted to Paradise. A woman from amongst them said: Allah's Messenger, even if they (the children who die) are two. Thereupon, he (the Holy Prophet,) said: Even if they are two.
Book 32, Number 6368:
Abu Sa'id Khudri reported that a woman came to Allah's Messenger (may peace be upon him) and said: Allah's Messenger, men receive your instructions; kindly allocate at your convenience a day for us also, on which we would come to you and you would teach us what Allah has taught you. He said: You assemble on such and such a day. They assembled and Allah's Messenger (may peace be upon him) came to them and taught them what Allah had taught him and he then said: No woman amongst you who sends her three children as her forerunners (in the Hereafter) but they would serve him as a protection against Hell-Fire. A woman said: What about two and two and two? Thereupon Allah's Messenger (may peace be upon him) said: Even if they are two and two and two.
Book 32, Number 6369:
Abu Huraira reported that he (the Holy Prophet) said: Three (children) who die in childhood.
Book 32, Number 6370:
Abu Hassan reported: I said to Abu Huraira that my two children had died. Would you narrate to me anything from Allah's Messenger (may peace be upon him) a hadith which would soothe our hearts in our bereavements? He said: Yes. Small children are the fowls of Paradise. If one of them meets his father (or he said his parents) he would take hold of his cloth, or he said with his hand as I take hold of the hem of your cloth (with my hand). And he (the child) would not take off (his hand) from it until Allah causes his father to enter Paradise. This hadith has been narrated on the authority of Tamim with the same chain of transmitters. And he is reported to have said: Did you hear from Allah's Messenger (may peace be upon him) anything which may soothe our heart in our bereavements? He said: Yes.
Book 32, Number 6371:
Abu Huraira reported that a woman came to Allah's Apostle (may peace be upon him) with her child and said: Allah's Apostle, invoke Allah's blessing upon him for I have already buried three. He said: You have buried three! She said: Yes. Thereupon he (the Holy Prophet) said: You have, indeed, safeguarded yourself against the torment of Hell with a strong safeguard. 'Umar has made a mention of his father, whereas others have not made a mention of his father.
Book 32, Number 6372:
Abu Huraira reported that a woman came to Allah's Apostle (may peace be upon him) with her child and said: Allah's Messenger, he is ailing, and I am afraid (that he may die), as I have already buried three. Thereupon he said: It (their sad demise) would be a protection against Hell-Fire for you. Zuhair has not mentioned the kunya of Abu Ghiyath; he has mentioned his name.
Chapter 46: WHEN ALLAH LOVES A SERVANT, HIS FELLOW-SERVANTS ALSO BEGIN TO LOVE HIM
Book 32, Number 6373:
Abu Huraira reported that Allah's Messenger (may peace be upon him) said: When Allah loves a servant, He calls Gabriel and says: Verily, I so and so; you should also love him, and then Gabriel begins to love him. Then he makes an announcement in the heaven saying: Allah loves so and so and you also love him, and then the inhabitants of the Heaven (the Angels) also begin to love him and then there is conferred honour upon him in the earth; and when Allah is angry with any servant He calls Gabriel and says: I am angry with such and such and you also become angry with him, and then Gabriel also becomes angry and then makes an announcement amongst the inhabitants of heaven: Verily Allah is angry with so-and so, so you also become angry with him, and thus they also become angry with him. Then he becomes the object of wrath on the earth also.
Book 32, Number 6374:

This hadith has been reported on the authority of Suhail with the same chain of transmitters except with this variation that in the hadith transmitted on the authority of 'Ali' b. Musayyib, there is no mention of (the word)" Anger".
Book 32, Number 6375:
Suhail b. Abi Salih, reported: We were in Arafa that there happened to pass Umar b. Abd al-'Aziz and he was the Amir of Hajj. People stood up in order to catch a glimpse of him. I said to my father: Father, I think that Allah loves Umar b. Abd al- 'Aziz. He said: How is it? I said: It is because of the love in people's heart for him. Thereupon he said: By One Who created your father, I heard Abu Huraira narrating from Allah's Messenger (may peace be upon him) a hadith like one transmitted on the authority of Suhail.
Chapter 47: SOULS ARE TROOPS COLLECTED TOGETHER
Book 32, Number 6376:
Abu Huraira reported Allah's Messenger (may peace be upon him) Saying: Souls are troops collected together and those who familiarised with each other (in the heaven from where these come) would have affinity, with one another (in the world) and those amongst them who opposed each other (in the Heaven) would also be divergent (in the world).
Book 32, Number 6377:
Abu Huraira narrated directly from Allah's Messenger (may peace be upon him) that he said: People are like mines of gold and silver; those who were excellent in Jahiliya (during the days of ignorance) are excellent In Islam, when they have, an understanding, and the souls are troops collected together and those who had a mutual familiarity amongst themselves in the store of prenatal existence would have affinity amongst them, (in this world also) and those who opposed one of them, would be at variance with one another.
Chapter 48: A PERSON WOULD BE ALONG WITH HIM WHOM HE LOVES
Book 32, Number 6378:
Anas b. Malik reported that a desert Arab said to Allah's Messenger (may peace be upon him): When would be the Last Hour? Allah's Messenger (may peace be upon him) said: What preparation have you made for that? Thereupon he said: The love of Allah and of His Messenger (that is my preparation for the Last Hour) (for the Day of Resurrection). Thereupon he (the Holy Prophet) said: You would be along with one whom you love.
Book 32, Number 6379:
Anas reported that a person said to Allah's Messenger (may peace be upon him): When would be the Last Hour? He (the Holy Prophet) said: What preparation have you made for that? And he gave no details, but said: I love Allah and His Messenger. Thereupon he (the Holy Prophet) said: You would be along with one whom you love. Anas b. Malik reported through another chain of transmitters that a desert Arab came to Allah's Messenger (may peace be upon, him), the rest of the hadith is the same but with this variation that he said: I have not made much preparations which merit appreciation for myself.
Book 32, Number 6380:
Anas b. Malik reported that a person came to Allah's Messenger (may peace be upon him) and said to Allah's Messenger: When would be the Last Hour? Thereupon he (the Holy Prophet) said: What preparation have you made for the Last Hour? He said: The love of Allah and of His Messenger (is my only preparation). Thereupon he (the Holy Prophet) said: You would be along with one whom you love. Anas said: Nothing pleased us more after accepting Islam than the words of Allah's Apostle: You would be along with one whom you love. And Anas said. I love Allah and His Messenger and Abu Bakr and Umar, and I hope that I would be along with them although I have not acted like them.
Book 32, Number 6381:
Anas b. Malik reported Allah's Apostle (may peace be upon him) this hadith through another chain of transmitters but he did not make mention of the words of Anas: I love, and what follows subsequently.
Book 32, Number 6382:
Anas b. Malik reported: Allah's Messenger (may peace be upon him) and I were coming out of the mosque that we met a person on the threshold of the mosque and he said to Allah's Messenger (may

peace be upon him): When would be the Last Hour? Allah's Messenger (may peace be upon him) said: What preparation have you made for that? The man became silent and then said: Allah's Messenger, I have made no significant preparation with prayer and fasting and charity but I, however, love Allah and His Messenger. Thereupon (the Holy Prophet) said: You would be along with one whom you love.

Book 32, Number 6383:

This hadith has been narrated on the authority of Anas through another chain of transmitters.

Book 32, Number 6384:

This hadith has been reported on the authority of Anas with a different chain of transmitters.

Book 32, Number 6385:

'Abdullah reported that a person came to Allah's Messenger (may peace be upon him) and said to Allah's Messenger (may peace be upon him): What is your opinion about the person who loves the people but his (acts or deeds are not identical to theirs)? Thereupon Allah's Messenger (may peace be upon him) said: A person would be along with one whom he loves.

Book 32, Number 6386:

A hadith like this has been transmitted on the authority of 'Abdullah.

Book 32, Number 6387:

Abu Musa, reported that a person came to Allah's Messenger (may peace be upon him) ; the rest of the hadith is the same.

Chapter 49: WHEN A PIOUS PERSON IS PRAISED THAT IS GLAD TIDINGS FOR HIM

Book 32, Number 6388:

Abu Dharr reported: It was said to Allah's Messenger (may peace be upon him): What is your opinion about the person who has done good deeds and the people praise him? He said: It is glad tidings for a believer (which he has received in this mortal world).

Book 32, Number 6389:

This hadith has been narrated through another chain of transmitters also and the one transmitted on the authority of Shu'ba (the words are):" People love him." In the hadith transmitted on the authority of 'Abd-us-Samad (the words are):" People praise him as stated by Hammad."

Book 33: The Book of Destiny (Kitab-ul-Qadr)

INTRODUCTION

Whether the fate of man is predestined or he himself is the architect of it, is a question which has been very often discussed by scholars of all times. This problem is significantly important as no sensible man. not even the man in the street, can afford to ignore it. Faith in Taqdir (Destiny) has a very deep impact upon our lives and we always find our lives oscillating between determinism and freewill. As a man looks around himself and looks to his own self and within himself, he finds that there are hundred and one things in shaping and reshaping of which he has no hand, e. g. in determining the climate of the land in which he is born, in canalising the courses of rivers which flow therein and in determining the nature of the soil thereof. He finds himself absolutely powerless. As he looks to himself he finds that there are so many things In him which are beyond his control, viz. the measure of intellect he has been endowed with, the shape and form of his physical structure with which he has been sent to this world, and the inclinations and so many other qualities of head and heart which are embedded in his very nature. In all these aspects of life he finds himself helpless before the Great and Mighty Power that created him.

On the other hand, there are so many things in which man finds himself quite empowered. As he looks to the marvellous achievements of man despite all odds, he finds it difficult to believe that he is a mere puppet in the mighty hand of Nature. This problem of predestination and freewill, in which man finds his life hanging, has been adequately solved by the Qur'an and the Sunnah. We give below a brief summary of their elucidations.

The first principle which Islam lays down in regard to Taqdir is that man is neither completely the master of his fate nor is he bound to the blind law of predestination. So far as the sovereignty of

Allah's Will is concerned, it is all-pervading and nothing falls outside its orbit. Not even a leaf, therefore, stirs without His Will.

It is His Will that prevails everywhere. To God belongs the sovereignty of Heavens and the Earth. He created what He pleaseth, giving to whom He pleaseth females and to whom He pleaseth males or conjoining them males and females, and He maketh whom He pleaseth barren, verify He hath knowledge and power (xlii. 48).

Men are, therefore, completely subordinate to the overruling power of God, they cannot do anything unless God wills so.

" Whom God guideth he is the rightly-guided. Whom he sendeth stray, thou wilt not find a patron to set him right (xviii. 16).

His mighty grasp is, therefore, over everything. The Almighty Lord, Who has created everything and has determined its nature and course, has in His infinite wisdom and mercy conferred upon man a limited autonomy according to which a man is free to do or not to do a certain thing. It is because of this autonomy enjoyed by man that he is hold accountable for his deeds. The concept of human responsibility and that of his answerability for his deeds and misdeeds becomes meaningless if he is supposed to be deprived of this autonomy. There are, a large number of verses in the Holy Qur'an which make a pointed reference to the autonomy conferred upon man.

Man shall have nothing but that what he strives for (liii. 39).

Allah does not change the condition of a people until they change it themselves (viii. 53; xiii. 11).

Those who strive in His path, are guided in the right path, while those who persist in denial and sinful livifig have their hearts sealed against faith (ii. 7, 26; iv. 155; v;. i. 102).

Allah does not compel belief and leaves the people free to believe or disbelieve (vi. 35, 150; xvi-. 9).

Whoever has done an atorn's weight of good shall meet with its reward and whoever has done an atom's weight of evil shall meet with its consequences (xcix. 7-8).

It should be borne in mind in this connection that the word Taqdir used in the Qur'an does not always signify something predestined. It at times implies a measure or the latent potentialities or possibilities with which Allali created man and all things of Nature. For example: He created everything for its Destiny (or its Measure) (xxv. 2). In Sura 54, verse 9 (the words are): We created everything according to a Measure or Destiny. In both these verses Destiny impiies the inward reach of things, their latent potentialities or possibilities.

The idea of Destiny as we find in the hadith that God wrote down the decrees regarding the created world fifty thousand years before He created the Heavens and the Earth does not in any way mean that God created a block Universe, finished off and complete, bound to the iron formulae of Nature. Here the idea behind Taqdir is that the creation of this universe is not accidental but something preplanned and pre-conceived and it was shaped according to the Grand Design of the Greatest Designer. There is no element of chance in the creation of this Universe. Everything is well-set and well-planned.

The idea that Allah has a foreknowledge of everything that He created and the events unfold themselves exactly according to it, does not imply that human beings have been completely deprived of the freedom of action. The foreknowledge of God is an acknowledged fact, but it should not be interpreter in the sense of predestination, for if we do so we shall have to conceive of eternity as a storehouse of ready-made events, from which they drop one by one like particles of sand in a glass hour. If we take the foreknowledge to be a reflecting mirror we shall have to deprive the Creator and the Controller of the Universe of His Creative activity.

Dr Muhammad Iqbal has shed a good deal of light over this problem. He says:" Divine knowledge must be conceived as a living creative activity to which the objects that appear to exist in their own right are organically related. By conceiving God's knowledge as a kind of reflecting mirror, we no doubt save His fore-knowledge of future events, but it is obvious that we do so at the expense of His freedom. The future certainly pre-exists in the organic whole of God's creative life, but it pre-exists as an open possibility, not as a fixed order of events with definite outlines."

We should bear in mind that the idea of put, present and future is something relative and is conceived by the inite wind of man. It is. however, a great now in the eye of the All-Seeing God. The whole expanse of eternity lies before Him in the shape of now. Knowledge is, therefore, an act of creative

activity and not the mere reflection of it. When He decrees a thing it happens and He knows it before it happens. God in Islam is not, therefore, a prisoner of necenity. He is a free Creator.

The concept of predestination in Islam, therefore, does not in any way mean helpless abandonment of oneself to otherwise unwelcome fate. It means rather co-operation with God, studying His will and bringing oneself into unison with His Planning Will. Destiny as conceived by Islam is, thus, by no stretch of imagination, fatal to the freedom of conduct and unfoldment of one's inherent possibilities; it is a source of inspiration and encouragement and opens up vast fields of human activity. It is not a message of despondency and despair, but a source of solace, comfort and inspiration and a powerful means of evoking a sense of piety and humility and self-surrender to the Will of God. It does not inculcate in mind frustration and pessimism, making his life dark and dreary, devoid of hope and promise for the future, but it teaches him to put his heart and soul in the sublime work as assigned to him by his Master.

Chapter 1: THE GROWTH OF A CHILD IN THE WOMB OF A MOTHER AND HIS DESTINY IN REGARD TO HIS LIVELIHOOD, HIS DEEDS, BOTH GOOD AND EVIL

Book 33, Number 6390:

Abdullah (b. Mas'ud) reported that Allah's Messenger (may peace be upon him) who is the most truthful (of the human beings) and his being truthful (is a fact) said: Verily your creation is on this wise. The constituents of one of you are collected for forty days in his mother's womb in the form of blood, after which it becomes a clot of blood in another period of forty days. Then it becomes a lump of flesh and forty days later Allah sends His angel to it with instructions concerning four things, so the angel writes down his livelihood, his death, his deeds, his fortune and misfortune. By Him, besides Whom there is no god, that one amongst you acts like the people deserving Paradise until between him and Paradise there remains but the distance of a cubit, when suddenly the writing of destiny overcomes him and he begins to act like the denizens of Hell and thus enters Hell, and another one acts in the way of the denizens of Hell, until there remains between him and Hell a distance of a cubit that the writing of destiny overcomes him and then he begins to act like the people of Paradise and enters Paradise.

Book 33, Number 6391:

This hadith has been reported on the authority of A'mash with the same chain of transmitters and in the hadith transmitted on the authority of Waki' (the words are):" The creation of any one of you is like this that (semen) is collected in the womb of the mother for forty nights," and in the hadith transmitted on the authority of Shu'ba (the words are):" Forty nights and forty days." And in the hadith transmitted on the authority of Jarir and 'Isa (the words are):" Forty days."

Book 33, Number 6392:

Hudhaifa b. Usaid reported directly from Allah's Messenger (may peace be upon him) that lie said: When the drop of (semen) remains in the womb for forty or fifty (days) or forty nights, the angel comes and says: My Lord, will he be good or evil? And both these things would be written. Then the angel says: My Lord, would he be male or female? And both these things are written. And his deeds and actions, his death, his livelihood; these are also recorded. Then his document of destiny is rolled and there is no, addition to and subtraction from it.

Book 33, Number 6393:

'Abdullah b. Mas'ud reported: Evil one is he who is evil in the womb of his mother and the good one is he who takes lesson from the (fate of) others. The narrator came to a person from amongst the Companion of Allah's Me ssenger (may peace be upon him) who was called Hudhaifa b. Usaid Ghifari and said: How can a person be an evil one without (cornmittilng an evil) deed? Thereupon the person said to him: You are surprised at this, whereas I have heard Allah's Messenger (may peace be upon him) as saving: When forty nights pass after the semen gets into the womb, Allah sends the angel and gives him the shape. Then he creates his sense of hearing, sense of sight, his skin, his flesh, his bones, and then says: My Lord, would he be male or female? And your Lord decides as He desires and the angel then puts down that also and then says: My Lord, what about his age? And your Lord decides as He likes it and the angel puts it down. Then he says: My Lord, what about his livelihood?

And then the Lord decides as He likes and the angel writes it down, and then the angel gets out with his scroll of destiny in his hand and nothing is added to it and nothing is subtracted from it.
Book 33, Number 6394:
This hadith has been narrated on the authority of 'Abdullah b. Mas'ud through another chain of transmitters.
Book 33, Number 6395:
Abu Tufail reported: I visited Abu Sariha Hudhaifa b. Usaid al-Ghifari who said: I listened with these two ears of mine Allahs Messenger (may peace be upon him) as saying: The semen stays in the womb for forty nights, then the angel, gives it a shape. Zubair said: I think that he said: One who fashions that and decides whether he would be male or female. Then he (the angel) says: Would his limbs be full or imperfect? And then the Lord makes thein full and perfect or otherwise as He desires. Then he says: My Lord, what about his livelihood, and his death and what about his disposition? And then the Lord decides about his misfortune and fortune.
Book 33, Number 6396:
Hadhaifa b. Usaid Ghifari, a Companion of Allah's Messenger (may peace be upon him), reported it directly from Allah's Messenger (may peace upon him). as he said: There is an angel who looks after the womb when Allah decides to create any- thing after more than forty nights are over; the rest of the hadith is the same.
Book 33, Number 6397:
Anas b. Malik reported directly from Allah's Messenger (may peace be upon him) that he said: Allah, the Exlated and Glorious, has appointed an angel as the caretaker of the womb, and he would say: My Lord, it is now a drop of semen; my Lord, It is now a clot of blood; my Lord, it has now become a lump of flesh, and when Allah decides to give it a final shape, the angel says: My Lord, would it be male or female or would he be an evil or a good person? What about his livelihood and his age? And it is all written as he is in the womb of his mother.
Book 33, Number 6398:
All reported: We were in a funeral in the graveyard of Gharqad that Allah's Messenger (may peace be upon him) came to us and we sat around him. He had a stick with him. He lowered his head and began to scratch the earth with his stick, and then raid: There is not one amongst you whom a scat in Paradise or Hell has not been allotted and about whom it has not been written down whether he would be an evil person or a blessed person. A person said: Allah's Messenger, should we not then depend npon our destiny and abandon our deeds? Thereupon he said: Acts of everyone will be facilitated in, that which has been created for him so that whoever belongs to the com. pany of the blessed will have good works made easier for himand whoever belongs to the unfortunate ones will have evil acts made easier for him. He then recited this verse (from the Qur'an):" Then, who gives to the needy and guardsagainst evil and accepts the excellent (the truth of Islam and the path of righteousness it prescribes), We shall make easy for him the easy end and who is miserly and considers himself above need, We shall make easy for him the dificult end". (XCii. 5-10).
Book 33, Number 6399:
This hadith has been narrated on the authority of Mansur with the same chain of transmitters but with a slight variation of wording.
Book 33, Number 6400:
'Ali reported that one day Allah's Messenger (may peace be upon him) was sitting with a wood in his hand and he was scratching the ground. He raised his head and said: There is not one amongst you who has not been allotted his seat in Paradise or Hell. They said: Allah's Messenger. then, why should we perform good deeds, why not depend upon our destiny? Thereupon he said. No, do perform good deeds, for everyone is facilitated in that for which he has been created; then he recited this verse:" Then, who gives to the needy and guards against evil and accepts the excellent (the truth of Islam and the path of righteousness it prescribes), We shall make easy for him the easy end..." (xcii. 5-10).
Book 33, Number 6401:
This hadith has been narrated on the authority of 'Ali through another chain of transmitters.
Book 33, Number 6402:

Jabir reported that Suriqa b. Malik b. Ju'shuin came and said: Allah's Messenger, explain our religion to us (in a way) as if we have been created just now. Whosoever deeds we do today, is it because of the fact that-the pens have dried (after recording them) and the destitiles have began to operate or these have effects in future? Thereupon he said: The pens have dried tmd destinies have begun to operate. (Suraqa b. Malik) said: If it Is so, then what is the use of doing good deeds? Zuhair said: Then Abu Zubair said something but I could not understand that and I said. What did he say? Thereupon he said: Act, for everyone is facilitated what he intends to do.

Book 33, Number 6403:

This hadith has been transmitted on the authority of Jabir b. Abdullah with the same wording (and includes these words):" Allah's Messenger (may peace be upon him) said: Every doer of deed is facilitated in his action."

Book 33, Number 6404:

'Imran b. Husain repotted that it was said to Allah's Messenger (may peace be upon him): Has there been drawn a distinction between the people of Paradise and the denizens of hell? He said: Yes. It was again said: (If it is so), then What is the use of doing good deeds? Thereupon he said: Everyone is facilitated in what has been created for him.

Book 33, Number 6405:

This hadith has been narrated through other chains of transmiters with slight variations of wording.

Book 33, Number 6406:

Abu al-Aswad reported that 'Imran b Husain asked him: What is your view, what the people do today in the world, and strive for, is it something decreed for them or preordained for them or will their fate in the Hereafter be deterrained by the fact that their Prophets brought them teaching which they did not act upon? I said: Of course, it is something which is predetermined for them and preordained for them. He (further) said: Then, would it not be an injustice (to punish them)? I felt greatly disturbed because of that, and said: Everything is created by Allah and lies in His Power. He would not be questioned as to what He does, but they would be questioned; thereupon he said to me: May Allah have mercy upon you, I did not mean to ask you but for testing your intelligence. Two men of the tribe of Muzaina came to Allah's Messenger (may peace be upon him) and said: Allah's Messenger, what is your opinion that the people do in the world and strive for, is something decreed for them; something preordained for them and will their fate in the Hereafter be determined by the fact that their Prophets brought them teachings which they did not act upon. and thus they became deserving of punishment? Thereupon, he said: Of course, it happens as it is decreed by Destiny and preordained for them, and this view is confirmed by this verse of the Book of Allah, the Exalted and Glorious:" Consider the soul and Him Who made it perfect, then breathed into it its sin and its piety" (xci. 8).

Book 33, Number 6407:

Abu Huraira reported Allah's Messenger (way peace be upon him) as saying: Verily, a person performs deeds for a long time like the deeds of the people of Paradise. Then his deeds are terminated like the deeds of the people of Hell and, verily, a person performs deeds like the denizens of Fire for a long time, and then this deed of his is ultimately followed by the deeds of the people of Paradise.

Book 33, Number 6408:

Sahl b. Sa'd reported it from Allah's Messenger (may peace be upon him) that a person performs deeds like the deeds of the people of Paradise apparently before people and he would be amongst the dwellers of Hell and a person acts apparently like the people of Hell, but (in fact) he would be among the dwellers of Paradise.

Chapter 2: THE EXCHANGE OF ARGUMENTS BETWEEN ADAM AND MOSES (ALLAH BE PLEASED WITH BOTH OF THEM)

Book 33, Number 6409:

Abu Huraira reported Allah's Messenger (way peace be upon him) as saying: There was argument between Adam and Moses. Moses said to Adam: You are our father. You did us harm and caused us to get out of Paradise. Adam said to him: You are Moses. Allah selected you (for direct conversation with you) and wrote with His own Hand the Book (Torah) for you. Despite this you blame me for an

act which Allah had ordained for me forty years before He created me. Allah's Apostle (may peace be upon him) said:. This is how Adam came the better of Moses and Adam came the better of Moses.
Book 33, Number 6410:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There was argument between Adam and Moses, and Adam came the better of Moses. Moses said to him: You are the same Adam who misled people, and caused them to get out of Paradise. Adam said: You are the same (Moses) whom Allah endowed the knowledge of everything and selected him amongst the people as His Messenger. He said: Yes. Adam then again said: Even then you blame me for an affair which had been ordained for me before I was created.
Book 33, Number 6411:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There was an argument between Adam and Moses (peace be upon both of them) in the presence of their Lord. Adam came the better of Moses. Moses said: Are you that Adam whom Allah created with His Hand and breathed into himHis sprit, and commanded angels to fall in prostration before him and He made you live in Paradise with comfort and ease. Then you caused the people to get down to the earth because of your lapse. Adam said: Are you that Moses whom Allah selected for His Messengership and for His conversation with him and conferred upon you the tablets, in which everything was clearly explained and granted you the audience in order to have confidential talk with you. What is your opinion, how long Torah would haye been written before I was created? Moses said: Forty years before. Adam said: Did you not see these words: Adam committed an error and he was enticed to (do so). He (Moses) said: Yes. Whereupon, he (Adam) said: Do you then blame me for an act which Allah had ordained for me forty years before He created me? Allah's Messenger (may peace be upon him) said: This is how Adam came the better of Moses.
Book 33, Number 6412:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There was an argument between Adam and Moses. Moses said: Are you that Adam whose lapse caused you to get out of Paradise? Adam said to him: Are you that Moses whom Allah selected for His Messengership, for His conversation and you blame me for an affair which had been ordained for me before I was created? This is how Adam came the better of Moses.
Book 33, Number 6413:
Abu Huraira narrated a hadith like this through another chain of transmitters.
Book 33, Number 6414:
This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters.
Book 33, Number 6415:
Abu Huraira reported a hadith like this through another chain of transmitters.
Book 33, Number 6416:
Abdullah b. 'Amr b. al-'As reported: I heard Allah's Messenger (may peace be upon him) as saying: Allah ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water.
Book 33, Number 6417:
This hadith has been narrated on the authority of Abu Hani with the same chain of transmitters, but there is no mention of" His Throne was upon water."
Chapter 3: ALLAH TURNS THE HEARTS AS HE DESIRES
Book 33, Number 6418:
Abdullah b. Amr b. al-'As reported that he heard Allah's Messenger (may peace be upon him) as saying: Verily, the hearts of all the sons of Adam are between the two fingers out of the fingers of the Compassionate Lord as one heart. He turns that to any (direction) He likes. Then Allahs Messenger (may peace be upon him) said: 0 Allah, the Turner of the hearts, turn our hearts to Thine obedience.
Chapter 4: THERE IS A MEASURE FOR EVERYTHING
Book 33, Number 6419:

Tawus reported: I found some Companions of Allah's Messenger (may peace be upon him) as saying: Everything is by measure. And he further said: I heard Abdullah b. 'Umar as saying: There is a neasure for everything-even for incapacity and-capability.
Book 33, Number 6420:
Abu Huraira reported that the polytheists of the Quraish came to have an argument with Allah's Messenger (may peace be upon him) in regard to Destiny and then this verse was revealed:" On the day when they are dragged into the Fire upon their faces, taste the touch of Fire. Surely, We have created everything according to a measure" (liv. 48).
Chapter 5: THE MEASURE OF THE SON OF ADAM IN REGARD TO ADULTERY, ETC.
Book 33, Number 6421:
Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: Verily Allah has fixed the very portion of adultery which a man will indulge in, and which he of necessity must comrriit. The adultery of the eye is the lustful look, and the adultery of the tongue is the licentious speech, the heart desires and yearns, which the parts may or may not put into effect.
Book 33, Number 6422:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying. Allah fixed the very portion of adultery which a man will indulge in. There would be no escape from it. The adultery of the eye is the lustful look and the adultery of the ears is listening to voluptuous (song or talk) and the adultery of the tongue is licentious speech and the adultery of the hand is the lustful grip (embrace) and the adultery of the feet is to walk (to the place) where he intends to commit adultery and the heart yearns and desires which he may or may not put into effect.
Chapter 6: EVERYONE IS BORN ACCORDING TO HIS TRUE NATURE AND THE COMMAND PERTAINING TO THE DEMISE OF THE CHILDREN OF THE INFIDELS AND OF THE CHILDREN OF THE MUSLIMS
Book 33, Number 6423:
There is none born but is created to his true nature (Islam). It is his parents who make him a Jew or a Christian or a Magian quite as beasts produce their young with their limbs perfect. Do you see anything deficient in them? Then he quoted the Qur'an., The nature made by Allah in which He has created men there is no altering of Allah's creation; that is the right religion" (xxx. 33)
Book 33, Number 6424:
This hadith has been narrated on the authority of Zuhri with the same chain of transmitters and there is no mention of his deficiency in limbs.
Book 33, Number 6425:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: No child is born but upon Fitra. He then said. Recite: The nature made by Allah in which He created man, there is no altering of Allah's nature; that is the right religion."
Book 33, Number 6426:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: No babe is born but upon Fitra. It is his parents who make him a Jew or a Christian or a Polytheist. A person said: Allah's Messenger, what is your opinion if they were to die before that (before reaching the age of adolescence when they can distinguish between right and wrong)? He said: It is Allah alone Who knows what they would be doing.
Book 33, Number 6427:
It is reported on the authority of Abu Mu'awiya that (the Holy Prophet) said: Every new-born babe is born on the millat (of Islam and he) remains on this until his tongue is enabled to express himself.
This hadith has been narratted on the authority of Abu Mu'awiya through another chain of transmitters (and the words are):" Every child is born but on this Fitra so long as he does not express himself with his tongue."
Book 33, Number 6428:
Abu Huraira reported from Allah's Messenger (may peace be upom him) many ahadith and one amongst them is that he is reported to have said: An infant is born according to his (true) nature. It is his parents Who make him a Jew, a Christian, just as a she-camel gives birth to its young ones. Do

you find any deficiency in their limbs? You cut their ears (i. e. after birth). They (the Companions of the Holy Prophet) said: What is your opinion about him who dies in infancy? Thereupon Allah's Apostle (may peace be upon him) said: It is Allah alone Who knows best what they would be doing.

Book 33, Number 6429:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The mother of every person gives him birth according to his true nature. It is subsequently his parents who make him a Jew or a Christian or a Magian. Had his parents been Muslim he would have also remained a Muslim. Every person to whom his mother gives birth (has two aspects of his life) ; when his mother gives birth Satan strikes him but it was not the case with Mary and her son (Jesus Christ).

Book 33, Number 6430:

Abu Huraira reported that Allah's Messenger (may peace be upon him) was asked about the children of the polytheists, whereupon he said: It is Allah Who knows best what they would be doing.

Book 33, Number 6431:

This hadith has been transmitted on the authority of Shu'aib and Ma'qil with a slight variation of wording.

Book 33, Number 6432:

Abu Huraira reported that Allahs Messenger (way peace be upon him) was asked about the children of the polytheists who die young. Thereupon Allah's Apostle (may peace be upon him) said: It is Allah Who knows what they would be doing.

Book 33, Number 6433:

Ibn Abbas reported that Allah's Messenger (may peace be upon him) was asked about the children of the polytheists, whereupon he said: It is Allah alone Who knows what they would be doing according to their creation.

Book 33, Number 6434:

Ubayy b. Ka'b reported that AUah's Messenger (may peace be upon him) said: The young man whom Khadir killed was a non-believer by his very nature and had he survived he would have involved his parents in defiance and unbelief.

Book 33, Number 6435:

'A'isha, the mother of the believers, reported that a child died and I said: There is happiness for this child who is a bird from amongst the birds of Paradise. Thereupon Allah's Messenger (may peace be upon him) said: Don't you know that Allah created the Paradise and He created the Hell and He created the dwellers for this (Paradise) and the denizens for this (Hell)?

Book 33, Number 6436:

'A'isha, the mother of the believers, said that Allah's Messenger (may peace be upon him) was called to lead the funeral prayer of a child of the Ansar. I said: Allah's Messenger, there is happiness for this child who is a bird from the birds of Paradise for it committed no sin nor has he reached the age when one can commit sin. He said: 'A'isha, per adventure, it may be otherwise, because God created for Paradise those who are fit for it while they were yet in their father's loins and created for Hell those who are to go to Hell. He created them for Hell while they were yet in their father's loins.

Book 33, Number 6437:

This hadith has been narrated on the authority of Yahya with the same chain of transmitters.

Chapter 7: THE SPAN OF LIFE AND LIVELIHOOD DOES NOT INCREASE OR DECREASE BEYOND THAT WHAT IS LAID DOWN

Book 33, Number 6438:

Abdullah reported that Umm Habiba, the wife of Allah's Apostle (may peace be upon him), said: 0 Allah, enable me to derive benefit from my husband, the Messenger of Allah (may peace be upon him), and from my father Abu Sufyan and from my brother Mu'awiya. Allah's Apostle (may peace be upon him) said: You have asked from Allah about durations of life already set, and the length of days already allotted and the sustenances the share of which has been fixed. Allah would not do anything earlier before its due time, or He would not delay anything beyond its due time. And if you were to ask Allah to provide you refuge from the torment of the HellFire, or from the torment of the grave, it would have good in store for you and better for you also. He (the narrator) further said: Mention was

made before him about monkeys, and Mis'ar (one of the narrators) said: I think that (the narrator) also (made a mention) of the swine, which had suffered metamorphosis. Thereupon he (the Holy Prophet) said: Verily, Allah did not cause the race of those which suffered metamorphosis to grow or they were not survived by young ones. Monkeys and swine had been in existence even before (the metamorphosis of the human beings).

Book 33, Number 6439:

This hadith has been reported on the authority of Mis'ar with the same chain of transmitters but with this variation that the hadith transmitted on the authority of Ibn Bishr and Waki', the torment of the Hell-Fire and the torment of grave have been mentioned together (and there is no conjunction" iw" or" between them).

Book 33, Number 6440:

Ibn Mas'dd reported that Umm Habiba said: 0 Allah, enable me to derive benefit from my husband, Allah's Messenger (may peace be upon him), and from my father Abu Sufyan, and from my brother Mu'awiya. Allah's Messenger (may peace be upon him) said to her: Verily, you have asked Allah about the durations of life already set, and the steps which you would take, and the sustenances the share of which is fixed. Nothing would take place earlier than its due time, and nothing would be deferred beyond that when it is due. So, if you were to ask Allah about your safety from the torment of Hell-Fire and from the torment of the grave, it would have been better for you. A person said: Allah's Messenger, what about those apes and swine which suffered metamorphosis? Thereupon Allah's Apostle (may peace be upon him) said: Verily, Allah, the Exalted and Glorious, did not destroy a people or did not torment a people, and let their race grow. Apes and swine had been even before that (when the deniers of truth were tormented and suffered metamorphosis). This hadith has been narrated on the authority of Sufyin through another chain of transmitters but with a slight variation of wording.

Chapter 8: AFFAIR PERTAINING TO STRENGTH, AND SHEDDING OFF WEAKNESS, AND SEEKING HELP FROM ALLAH AND TRUST IN THE MEASURES SET BY ALLAH

Book 33, Number: 6441

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: If I had not done that, it would not have happened so and so, but say: Allah did that what He had ordained to do and your" if" opens the (gate) for the Satan.

Book 34: The Book of Knowledge (Kitab Al-`Ilm)

Chapter 1: PROHIBITION OF MAKING A HOT PURSUIT OF THE ALLEGORIES CONTAINED IN THE QUR'AN, AND AVOIDING THOSE WHO DO IT, AND OF DISPUTATION IN THE QUR'AN

Book 34, Number 6442:

'A'isha reported that Allah's Messenger (may peace be upon him) recited (these verses of the Qur'an):" He it is Who revealed to thee (Muhammad) the Book (the Qur'an) wherein there are clear revelations-these are the substance of the Book and others are allegorical (verses). And as for those who have a yearning for error they go after the allegorical verses seeking (to cause) dissension, by seeking to explain them. And none knows their implications but Allah, and those who are sound in knowledge say: We affirm our faith in everything which is from our Lord. It is only the persons of understanding who really heed" (iii. 6). 'A'isha (further) reported that Allah's Messenger (may peace be upon him) said (in connection with these verses): When you see such verses, avoid them, for it is they whom Allah has pointed out (in the mentioned verses).

Chapter 2: PERRAINING TO A DISPUTATIONIST

Book 34, Number 6443:

'Abdullah b. 'Umar reported: I went to Allah's Messenger (may peace be upon him) in the morning and he heard the voice of two persons who had an argumenta- tion with each other about a verse. Allah's Apostle (may peace be upon him) came to us (and) the (signs) of anger could be seen on his face. He said: Verily, the (peoples) before you were ruined because of their disputation in the Book.

Book 34, Number 6444:
Jundub b. 'Abdullah al-Bajali reported Allah's Messenger (may peace be upon him) as saying: Recite the Qur'an as long as your hearts agree to do so, and when you feel variance between them (between your hearts and tongues), then get up (and leave its recital for the time being).
Book 34, Number 6445:
Jundub (i. e. Ibn 'Abdullah) reported that Allah's Messenger (may peace be upon him) said: Recite the Qur'an as long as your hearts agree to do so and when you find variance between them, then stand up.
Book 34, Number 6446:
Abu Imran reported that Jundub told us as we we-re young boys living in Kilfa, that Allah's Messenger (may peace be upon him) had said: Recite the Qur'an. The rest of the hadith is the same.
Book 34, Number 6447:
'A'isha reported Allah's Messenger (may peace be upon him) as saying: The most despicable amongst persons in the eye of Allah is one who tries to fall into dispute with others (for nothing but only to display his knowledge and power of argumentation).
Chapter 3: FOLLOWING THE FOOTSTEPS OF THE JEWS AND THE CHRISTIANS
Book 34, Number 6448:
Abu Sa'id al-Khudri reported Allah's Messenger (may peace be upon him) as saying: You would tread the same path as was trodden by those before you inch by inch and step by step so much so that if they had entered into the hole of the lizard, you would follow them in this also. We said: Allah's Messenger, do you mean Jews and Christians (by your words)" those before you"? He said: Who else (than those two religious groups)?
Book 34, Number 6449:
This hadith has been narrated on the authority of 'Ata' b. Yasir through another chain of transmitters.
Chapter 4: THOSE WHO INDULGED IN HAIR-SPLITTING WERE RUINED
Book 34, Number 6450:
Abdullah reported Allah's Messenger (may peace be upon him) as saying: Ruined, were those who indulged in hair-splitting. He (the Holy Prophet) repeated this thrice.
Chapter 5: KNOWLEDGE WOULD BE TAKEN AWAY, AND IGNORANCE WOULD PREVAIL UPON PEOPLE AND THE TURMOIL AT THE END OF THE WORLD
Book 34, Number 6451:
Anas b. Malik reported Allah's Messenger (may peace be upon him) as saying: It is from the conditions of the Last Hour that knowledge would be taken away and ignorance would prevail (upon the world), the liquor would be drunk, and adultery would become rainpant.
Book 34, Number 6452:
Qatida reported that Anas b. Malik said: May I not narrate to you a hadith which I heard from Allah's Messenger (may peace be upon him) which no one would narrate to you after me who would have personally heard it from him (the Holy Prophet) (as I have the good fortune to do so)? -" It is from the signs of the Last Hour that knowledge would be taken away, ignorance would prevail upon (the world), adultery would become common, wine would be drunk, the number of men will fall short and the women would survive (and thus such a disparity would arise in the number of men and women) that there would be one man to look after fifty women.
Book 34, Number 6453:
This hadith has been transmitted on the authority of Anas b. Malik through another chain of narrators, but with a slight variation of wording.
Book 34, Number 6454:
Abu Wa'il reported: I was sitting with 'Abdullah and Abu Musa that they reported Allah's Messenger (may peace be upon him) having said: Prior to the Last Hour, there would be a time when knowledge would be taken away, and ignorance would take its place and there would be bloodshed on a large scale.
Book 34, Number 6455:
This hadith has been narrated on the authority of 'Abdullah (b. Mas'ud) and Abu Musa (al-Asha'ri) through other chains of transmitters.

Book 34, Number 6456:
A hadith like this has been narrated on the authority of Abu Musa through another chain of transmitters.
Book 34, Number 6457:
Abu Wa'il reported: I was sitting with Abu Musa and 'Abdullah and they were conversing with each other and Abu Musa reported Allah's Messenger (may peace be upon him) as saying (that we find in the above-mentioned ahadith).
Book 34, Number 6458:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: (When) the time would draw close to the Last Hour, knowledge would be snatched away, turmoil would be rampant, miserliness would be put (in the hearts of the people) and therewould be much bloodshed. They said: What is al-harj? Thereupon he said: It is bloodshed.
Book 34, Number 6459:
This hadith has been transmitted on the authority of Abu Huraira with a slight variation of wording.
Book 34, Number 6460:
Abu Huraira reported Allah's Messenger (may peace be upon him) having said: The time would draw close to the Last Hour and knowledge would decrease. The rest of the hadith is the same.
Book 34, Number 6461:
This hadith has been transmitted on the authority of Abu Huraira through other chains of narrators and there is no mention of:" Miserliness would be put (in the hearts of the people)."
Book 34, Number 6462:
'Abdullah b. 'Amr b. al-'As reported Allah's Messenger (may peace be upon him) as saying: Verily, Allah does nit take away knowledge by snatching it from the people but Re takes away knowledge by taking away the scholars, so that when He leaves no learned person, people turn to ignorant as their, leaders; then they are asked to deliver religious verdicts and they deliver them without knowledge, they go astray, and lead others astray.
Book 34, Number 6463:
This hadith has been narrated on the authority of 'Abdullah b. Umar through other chains of transmitters, but in the hadith transmitted by Umar b. 'Ali there is an addition of these words:, I met 'Abdullah b. 'Amr at the end of the year and I asked him about it, and he narrated to us the hadith as he had narrated before that he had heard Allah's Messenger (may peace be upon him) as saying.... (The rest of the hadith is the same).
Book 34, Number 6464:
This hadith has been narrated on the authority of 'Abdullah b. Amr b. al-'As through another chain of transmitters.
Book 34, Number 6465:
'Urwa b. Zubair reported that 'A'isha said to him: This news has reached me that 'Abdullah b. 'Amr al-'As would pass by us during the Hajj season, so you meet him and ask him (about religious matters) as he has acquired great knowledge from Allah's Messenger (may peace be upon him). I thus met him and asked him about things which he narrated from Allah's Messenger (may peace be upon him). And amongst these the one he mentioned was that Allah's Apostle (may peace be upon him) said: Verily, Allah does not take away knowledge from people directly but he takes away the scholars and consequently takes away (knowledge) along with them and leaves amongst persons the ignorant as their leaders who deliver religious verdicts without (adequate) knowledge and themselves go astray and lead others astray. 'Urwa said: When I narrated this to 'A'isha, she deemed it too much (to believe) and thus showed reluctance to accept that (as perfectly true) and said to, 'Urwa: Did he ('Abdullah b. 'Amr) say to you that he had heard Allah's Apostle (may peace be upon him) as saying: ('Urwa had forgotten to ask this from 'Abdullah b. 'Amr). So when it was the next year, she ('A'isha) said to him ('Urwa): Ibn Amr has come (for Hajj), so meet him. talk to him and ask him about this hadith that he narrated to You (last year on the occasion of the Hajj) pertaining to knowledge. He ('Urwa), said: So I met him, and asked about it and he narrated to me exactly like one that he had narrated (to me) for the first time. So when I informed her ('A'isha) about that, she said: I do not think but this that he has

certainly told the truth and I find that be has neither made any addition to it, nor missed anything from it.

Chapter 6: PERTAINING TO ONE WHO INTRODUCED SOMETHING GOOD OR EVIL, OR HE WHO CALLED TO RIGHTEOUSNESS OR TO THE PATH OF ERROR

Book 34, Number 6466:

Jarir b. Abdullah reported that some desert Arabs clad in woollen clothes came to Allah's Messenger (may peace be upon him). He saw them in sad plight as they had been hard pressed by need. He (the Holy Prophet) exhorted people to give charity, but they showed some reluctance until (signs) of anger could be seen on his face. Then a person from the Ansar came with a purse containing silver. Then came another person and then other persons followed them in succession until signs of happiness could be seen on his (sacred) face. Thereupon Allah's Messenger (may peace be upon him) said: He who introduced some good practice in Islam which was followed after him (by people) he would be assured of reward like one who followed it, without their rewards being diminished in any respect. And he who introduced some evil practice in Islam which had been followed subsequently (by others), he would be required to bear the burden like that of one who followed this (evil practice) without their's being diminished in any respect.

Book 34, Number 6467:

Jarir reported that Allah's Messenger (may peace be upon him) delivered an address in which he exhorted people to give charity.

Book 34, Number 6468:

Jarir b. 'Abdullah reported Allah's Messenger (may peace be upon him) as saying: The servant does not introduce good practice which is followed after him.... The rest of the hadith is the same.

Book 34, Number 6469:

Jarir transmitted this hadith from his father through another chain of narrators.

Book 34, Number 6470:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: He who called (people) to righteousness, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. And he who called (people) to error, he shall have to carry (the burden) of its sin, like those who committed it, without their sins being diminished in any respect.

Book 35: The Book Pertaining to the Remembrance of Allah, Supplication, Repentance and Seeking Forgiveness (Kitab Al-Dhikr)

INTRODUCTION

Supplication is in fact not only the spontaneous outpourings of man's heart before his Lord, but it is an expression of his sense of nearness to Him, of His Might and Power, of his confidence in His mercy, grace and blessings. If one were to know how much a man supplicates, and what he supplicates about, and how he supplicates, one would be able to see how much spirituality is there in his soul. When a man without any witness speaks with Allah, the soul stands unveiled before its Creator. The higher the note he strikes in his outpouring, the higher is the quality of the faith that is imprinted upon his soul, and serves as a background to all his thought and activity. Thus to understand the spirit of any religion and appraise its value to life and society, supplications serve as the key. The Prophet (may peace be upon him) was a great believer in supplication and prayer. He made supplications to his Lord with zeal and fervour, rarely to be found in the religious literature of the world. One who cares to read them cannot but be overwhelmed with the depth of feelings with which the Holy Prophet (may peace be upon him) approaches his Lord, his intense love for the Great Master, his deep faith in His unbounded Favours, his unshakeable confidence in His Divine Mercy and unflinching faith in His Might and Power, and his sense of deep humility before Him. These are in fact the multi-coloured threads with which is woven the delicate pattern of the Prophet's (may peace be upon him) supplications. In Islam the supplication which a Muslim has been instructed to make whether singly or in congregation, whether at the appointed hour of ritual prayer or at any sudden call or urge to His Lord, reflects the one single attitude of submission, humility and closeness to God. Whatever is the state of spiritual elevation of the supplication he is made to keep this fact constantly in his mind that he is a humble

servant of the Lord. That is the reason why most of the supplications in Islam open with an invocation of the Divine Being; either the personal name of God, i. e. Allah, is used or the descriptive title of His Attributes are called out in order to make the worshipper conscious of his own weak and dependent self before his Master. In Islam man seeks to move God to help and grant him what he desires, and at the same time he seeks unconsciously to work upon himself through the realisation of what God means to him, to strengthen, to renew and to refresh his own inner life.

While the expression of dependence and trust is in reality a prerequisite of supplication in Islam, it covers the whole range of human life with all its needs, longings and problems. Supplication finds expression in a deep and urgent longing for self preservation and deliverance from the oppressive situation, forgiveness of sins, elevation of the soul, goodness of the worldly life and that of the Hereafter. This consciousness of one's absolute dependence upon Him, which pervades the entire stock of the Prophet's (may peace be upon him) supplications, shows man's attitude of perfect resignation before the Mighty Will of the Master, but this resignation has nothing of the spirit of despondence and despair in it; it rather illuminates hope out of conviction that the Being Who is the Lord of man's fate can also help him and save him even in the most trying circumstances.

The supplications of Muhammad (may peace be upon him) eminently combine in themselves the mystical and the religious traits. While the Muslim supplicates, he, like a mystic, beholds undisturbed with concentrated gaze one Supreme Spiritual Reality Who is the Embodiment and Repository of all values. But, unlike mystics, he, in the hour of contemplation in supplication, does not lose himself but realises himself to be a humble servant of God and therein lies his spiritual strength and unwavering confidence in God.

The one more distinguishing feature of the supplications taught by Muhammad (may peace be upon him) is that these are all permeated with the spirit of social fellowship. They do not urge man to stand face to face with God in absolute loneliness, isolated from all other human beings. Herein the suppliant begs his Lord with the full consciousness of human brotherhood and with a feeling that the distress which vexes him is not his only, it is that of his brethren. The graces of God and the salvation for which he longs are also the longings of all believers, nay, of the entire humanity. There is no doubt a deep touch of intimate personal and individual contact with God in these supplications, but this contact is not of the nature of a non-Muslim mystic in which the soul is supposed to be unified with God losing all its individual identity. Here the soul has a communion with Allah with full consciousness of man's own self, his social surroundings and responsibilities. That is why most of the supplications have been expressed in the form" We" and Us".

Chapter 1: EXHORTATION FOR THE REMEMBRANCE OF ALLAH, THE EXALTED

Book 35, Number 6471:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying that Allah, the Exalted and Glorious, thus stated: I am near to the thought of My servant as he thinks about Me, and I am with him as he remembers Me. And if he remembers Me in his heart, I also remember him in My Heart, and if he remembers Me in assembly I remember him in assembly, better than his (remembrance), and if he draws near Me by the span of a palm, I draw near him by the cubit, and if he draws near Me by the cubit I draw near him by the space (covered by) two hands. And if he walks towards Me, I rush towards him.

Book 35, Number 6472:

This hadith has been narrated on the authority of A'mash with the same chain of transmitters, but there is no mention of these words:" He draws near Me by the space of a hand, I draw near him by the space (covered) by two hands."

Book 35, Number 6473:

Hammam b. Munabbih reported so many ahadith from Abu Huraira and one out of them is this that Allah's Messenger (may peace be upon him) said that Allah thus stated: When My servant draws close to me by the span of a palm, I draw close to him by the space of a cubit, and when he draws close to Me by the space of a cubit, I draw close to him by the space (covered) by two hands, and when he draws close to Me by the space (covered by) two hands, I go in hurry towards him.

Book 35, Number 6474:

Abu Huraira reported that Allah's Messenger (may peace be upon him) was travelling along the path leading to Mecca that he happened to pass by a mountain called Jumdan. He said: Proceed on, it is Jumdan, Mufarradun have gone ahead. They (the Companions of the Holy Prophet) said: Allah's Messenger, who are Mufarradun? He said: They are those males and females who remember Allah much.

Chapter 2: THE NAMES OF ALLAH, THE EXALTED, AND THE MERIT OF ONE WHO ENUMERATES THEM

Book 35, Number 6475:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There are ninety-nine names of Allah; he who commits them to memory would get into Paradise. Verily, Allah is Odd (He is one, and it is an odd number) and He loves odd number. And in the narration of Ibn 'Umar (the words are):" He who enumerated them."

Book 35, Number 6476:

Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: Verily, there are ninety-nine names for Allah, i. e. hundred excepting one. He who enumerates them would get into Paradise. And Hammam has made this addition on the authority of Abu Huraira who reported it from Allah's Apostle (may peace be upon him) that he said:" He is Odd (one) and loves odd number."

Chapter 3: SUPPLICATION SHOULD BE MADE WITH CONVICTION AND WILL

Book 35, Number 6477:

Anas reported Allah's Messenger (may peace be upon him) as saying: When one of you makes supplication, he should supplicate with a will and should not say: O Allah, confer upon me if Thou likest, for there is none to coerce Allah.

Book 35, Number 6478:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When one of you makes a supplication (to his Lord) one should not say: O Allah, grant me pardon, if Thou so likest, but one should beg one's (Lord) with a will and full devotion, for there is nothing so great in the eye of Allah which He cannot grant.

Book 35, Number 6479:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: None of you should say to Allah (like this): O Allah, grant me mercy, if thou so likest. The supplication (of his) should (be permeated with) conviction (that it would be accepted by the Lord), for Allah is the Doer of (everything) He likes to do, and there is none to force Him (to do or not to do this or that).